

**BIBLICAL APPLICATION IN PURITAN AND CONTEMPORARY
EVANGELICAL NEW ENGLAND PREACHING**

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DEDICATION

To Nina, my amazing wife, the truest, most faithful Christian I have ever known, who, without her constant support, I could never have pursued and completed this degree. "A wife of noble character who can find? She is worth far more than rubies." (Prov. 31:10) Thank you for the years of listening to every one of my sermons, good and bad, and always finding something positive to say.

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ABSTRACT

The purpose of this thesis is to assess the importance and emphasis of the application component of evangelical preaching in New England. This paper has two main parts. The first part is an historical analysis of America's first Evangelicals, the Puritans. They placed a strong emphasis on preaching and application (or uses), and devoted, on average, from one third to one half of their preaching time making practical application of the biblical message.

The second part consists of a quantitative, statistical analysis of evangelical sermons in New England today. The study analyzes the preaching and ministry of thirty-one evangelical preachers from various denominational backgrounds in New England, with a focus on application. Did those strong Puritan roots affect future generations of preachers? More specifically, do they affect us today? How does the time and emphasis that Evangelicals place on application compare to our Puritan forefathers?

There has been a renewed emphasis in the field of homiletics on application and its importance. However, little has been done to measure the current state of affairs. This quantitative study on the amount of application found in contemporary preaching may also serve as a baseline for future studies.

CHAPTER 1

THE PROBLEM AND ITS SETTING

As a pastor, preaching is one of the most important things that I do. I often ask myself, “Is my preaching effective?” “How can it be more effective?” As a New Englander, I realize that this geographic area was settled by a society that had a powerful, effective preaching ministry. What can we learn from them that can help us today?

The Rich Preaching Heritage of New England

New England has a rich history of evangelical preaching. Originally settled by English Puritans in the seventeenth century, they brought with them a high view of Scripture and with that a high regard for preaching. They were Americas’ first Evangelicals.

One of the key distinctives that the Puritans brought to America in their preaching was a very strong emphasis on the application of the Biblical text to the hearers life.

Concerning this emphasis on practical application, J. I. Packer comments, “Strength of application was, from one standpoint, the most striking feature of Puritan preaching, and it is arguable that the theory of discriminating application is the most valuable legacy that Puritan preaching have left to those who would preach the Bible

and its gospel effectively today.”¹

The Role of Application in Preaching

Application has always had a key role in preaching. Differing from a lecture or an essay, a sermon is intended to affect more than just a change in knowledge in its hearers. It could include conversion, encouragement, challenge to Christian service or Christian growth, etc. Kenneth Carozza says that the preacher can do one of three things with his sermon idea: prove it, explain it, or apply it. The listener may then actively respond in one of three ways: believe the proposition with confidence, comprehend a new explanation or implement a change of behavior.²

Definition of Application

So what is preaching application? A number of definitions exist, each having its own merit.

John A. Broadus, in his seminal and oft-quoted work on expository preaching, first published in 1870, defines application as “that part, or those parts, of the discourse in which we show how the subject applies to the persons addressed, what practical instructions it offers them, what practical demands it makes upon them.”³

¹ J. I. Packer, *A Quest for Godliness : The Puritan Vision of the Christian Life* (Wheaton, Ill.: Crossway Books, 1994), 288.

² Here Carozza considers all three possibilities as types of application, although only one is given that name. Kenneth L. Carozza, “Biblical Persuasion: An introduction to Character-based Preaching Methods” (Ph.D. diss., Gordon-Conwell Theological Seminary, 1997), 86.

³ John A. Broadus, *On the Preparation and Delivery of Sermons* (New York: Harper & Row Publishers, 1944), 210.

Application thus includes three items: *application proper*, that is, showing the hearer how the truths of the sermon apply to him; *practical suggestions* as to the best way and means of performing the duty urged upon him; and *persuasion* in the form of moral and spiritual appeal for the right response.⁴

Wayne McDill says that “Application is more than just taking the sermon truth and attacking the congregation with it. Application presents the implications of biblical truth for the contemporary audience. It is a call for action, for putting the principles of Scripture to work in our lives. It deals with attitudes, behavior, speech, lifestyle, and personal identity. It appeals to conscience, to values, to conviction, to commitment to Christ.”⁵

Jay Adams defines application as “...that process by which preachers make scriptural truths so pertinent to members of their congregations that they not only understand how those truths should effect changes in their lives but also feel obligated and perhaps even eager to implement those changes.”⁶

In a recent thesis on sermon application, Daniel Overdorf developed this working definition: “Sermon application refers to those aspects of a sermon that explain or demonstrate how biblical teaching should impact the lives of contemporary listeners.”⁷

⁴ Ibid.

⁵ Wayne McDill, *The 12 Essential Skills for Great Preaching* (Nashville: Broadman & Holman, 1994), 187.

⁶ Jay E. Adams, *Truth Applied: Application in Preaching* (GrandRapids: Zondervan, 1990), 17.

⁷ Daniel Overdorf, “Sermon Application: A guide for Biblical Accuracy and Contemporary Relevance” (D.Min. diss., Gordon Conwell Theological Seminary, 2005), 5.

Hershael York and Scott Blue define application in the expository sermon as. “...the process whereby the expositor takes a biblical truth of the text and applies it to the lives of his audience, proclaiming why it is relevant for their lives, practically showing how it should affect their lives, and passionately encouraging them to make necessary changes in their lives in a manner congruent with the original intent of the author.”⁸

And, as we shall see more fully later, Puritan divine, William Perkins, astutely, in my opinion, includes a type of application that most others do not. Along with what he calls “Practical Application,” which would include all of the lifestyle and behavior issues so often spoken by others as application “proper,” he also speaks of “Mental Applications,” which includes the full understanding and grasp of doctrine.⁹ Thus Perkins, and the many Puritan preachers he instructed, sought to flesh out the doctrines they preached in practical ways.

All of these definitions touch on the same key elements. Application is not additional information and is not mere understanding. Application is not the same as an illustration, although an illustration may be used as application. But application is the careful and needed part of preaching that seeks to bring the message of the Scripture home to the hearer. As Broadus put it so well, “The application in a sermon is not merely an appendage to the discussion or a subordinate part of it, but it is the main thing

⁸ Herschel W. York and Scott A. Blue, “Is Application Necessary in the Expository Sermon?,” *The Southern Baptist Theological Journal* 3, no. 2 (Summer 1999): 73-74.

⁹ William Perkins, *The Art of Prophesying* (Edinburgh: Banner of Truth Trust, 1996; reprint, Edinburgh: Banner of Truth Trust, 2002), 64-66 (page citations are to the reprint edition).

to be done.”¹⁰ Broadus then quotes Spurgeon, “Where application begins, there the sermon begins.”¹¹

Types of Application

Application can take many forms in sermons. Even the sermon introduction can be working toward making application. For example, this can be done with probing introductory questions that create a thirst for answers.

Although contemporary expositional preacher, John MacArthur, downplays the need for extensive sermon application, he speaks strongly of creating relevance by “principlizing the main points of the exposition.”¹² These principles become points of obedience, belief and practice in the listener’s life.

Application can be as simple as a direct statement of a truth to be believed or a practice to be observed. A story or an illustration can also be used to apply the truth of the sermon. Jesus, the master preacher, concluded the sermon on the Mount most effectively with the story of the two foundations.

¹⁰ Broadus, 165.

¹¹ Ibid.

¹² MacArthur states that apart from explicit general application in principlizing the main points in the exposition, the expositor is not compelled to give a set number of points of specific application before a sermon can have an applicational impact. John MacArthur, Jr., “Moving from Exegesis to Exposition,” in *Rediscovering Expository Preaching*, ed. Richard Mayhew (Dallas: Word, 1992), 300. However, in his forward to Michael Fabarez’s book, *Preaching That Changes Lives*, which is devoted entirely to application he says, “True biblical preaching ought to be a life-changing endeavor. The conscientious preacher does not merely seek to impart abstract doctrine or plain facts to his people; he also pleads with them for heartfelt and earnest obedience. After all, to be hearers of the Word without being doers is to be dangerously deceived (James 1:22).” Michael Fabarez, *Preaching That Changes Lives* (Nashville: T. Nelson Publishers, 2002), vii.

Matthew 14:24-29 “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. ²⁵ The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. ²⁶ But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. ²⁷ The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

²⁸ When Jesus had finished saying these things, the crowds were amazed at his teaching, ²⁹ because he taught as one who had authority, and not as their teachers of the law.

The preacher may apply the truth with a series of probing questions. Robinson wrote: "An appropriate question or even a series of questions can conclude a sermon effectively."¹³ He gave an example of such a conclusion:

Let me conclude where I began. Do you love God? That's splendid. I'm glad to hear that. But do you love your neighbor? How can we talk about loving God whom we have not seen when we do not love our brothers and our neighbors whom we do see? ¹⁴

Similarly, a series of exhortations or a strong appeal to action can also be used to apply the text.

Jay Adams says that a missing note in the evangelical preaching today is the “how-to” emphasis and notes that the Sermon on the Mount is filled with how-to implementation.¹⁵ Adams gave an example, from a sermon by Babcock, of a how-to implementation in an applicatory conclusion:

¹³ Haddon W. Robinson. *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker, 1980) 169.

¹⁴ Robinson, *Preaching*, 169.

¹⁵ Adams, 127.

If your life seems gloomy and hard and sordid and without sources of thankfulness, try this plan: --do one kind act every day. A friend once said to me... "For years I have made a rule to do at least one kind act every day, and one night, no longer ago than last week, I got into bed, and suddenly remembered that I had done no consciously kind act that day; so I got up, made a light, wrote a letter to a woman in trouble, and enclosed a check."¹⁶

Most sermons will contain a variety of methods. For example, in a paper on the preaching of Richard Fuller, a famous 19th century preacher in America, Don Whitney describes Fuller as being one of the most masterful preachers regarding the use of application that he had studied.¹⁷ He says of ten noted Southern Baptist preachers, five dead and five living, that Richard Fuller, in terms of the sheer number of applications of the text, ranked consistently higher than any of the other preachers. He then summarized four main methods of application that he used. The first he calls the *principal* method. This means he applied the text in terms of a principle. In a second method, described as the *directive* method, Fuller tells his hearers what action they should take. Thirdly, he describes an *illustrative* method of applying the message. This is the use of an illustration not necessarily to clarify the explanation of a text, but to clarify its application. A fourth method, which Fuller employs less frequently than the others but with great effect, is the *interrogative* method. By asking one or more questions he presses the truth of Scripture right into the heart of his hearers.

¹⁶ Maltbie D. Babcock, *Fragments That Remain* (New York: Revell, 1907), 74; quoted in Adams, 127.

¹⁷ Don Whitney, "Richard Fuller, Pt. 2 - His Preaching," *The Founders Journal* 8, (Spring 1992), 15-16.

Sermon Application in New England

The purpose of this thesis is to assess the importance and emphasis of the application component of evangelical preaching in New England. As an active pastor in New England, I desire to have my weekly preaching make a real difference in the lives of individuals in my congregation, in the life of my church and in the culture in which we live. I want to try to discover how I can do a better job. I also sense that the contemporary evangelical preaching that I am a part of, lacks the depth of commitment that our Puritan grandfathers had to the task of applying the Biblical text that we preach on.

So, beginning with an understanding of New England's Puritan roots with its strong emphasis on preaching and application, I will attempt to compare that with application as it is found in evangelical sermons today. Did those strong Puritan roots affect future generations of preachers? More specifically, do they affect us today? What similarities and differences can we find? And does there appear to be any correlation between a strong emphasis on application and the strength and spirituality of the church or the culture? These questions shall be examined and hopefully answered.

CHAPTER 2

THEOLOGICAL FRAMEWORK

Biblical Framework

The Call to Preach

The priority of preaching is nowhere clearer than it is in the New Testament. It seems that almost every major New Testament figure had a call to preach. Even before Jesus, came John the Baptist:

Matthew 3:1-3 In those days John the Baptist came, preaching in the Desert of Judea and saying, “Repent, for the kingdom of heaven is near.” This is he who was spoken of through the prophet Isaiah: “A voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’”¹⁸

Then, of course, the greatest preacher of all was the Lord Jesus Christ:

Matthew 4:17 From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.”

Jesus alluded to some of the preaching that went on in Old Testament times, including the preacher Jonah:

Luke 11:32 The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here.

While still on earth Jesus commissioned those that followed him to preach as well:

¹⁸ All Bible quotations in this paper are taken from the New International Bible. Underlining has been added for emphasis.

Mark 6:8-12 These were his instructions: “Take nothing for the journey except a staff—no bread, no bag, no money in your belts. Wear sandals but not an extra tunic. Whenever you enter a house, stay there until you leave that town. And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them.” They went out and preached that people should repent.

After Jesus' death, resurrection and ascension, the book of Acts records that His apostles passed on the message of the Gospel through preaching, beginning on the day of Pentecost, when Peter preached what is considered the first sermon of the Christ's newly formed church. The message ends, noting the powerful response of the hearers (and with a clear point of application that Peter exhorts them to follow):

Acts 2:37-41 When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?” Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.” With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.” Those who accepted his message were baptized, and about three thousand were added to their number that day.

Preaching was done by many others, including Philip:

Acts 8:4-5 Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Christ there.

Of course the apostle Paul became one of the great preachers of the Gospel:

Acts 9:27 But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.

Acts 26:19-20 So then, King Agrippa, I was not disobedient to the vision from heaven. First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.

It is perhaps no accident that the very last verse in the book of Acts refers to Paul

continuing to preach until his very last days:

Acts 28:30-31 For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.

Throughout the New Testament the call and the importance preaching the gospel is made crystal clear:

Romans 1:15-16 That is why I am so eager to preach the gospel also to you who are at Rome. I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

Romans 10:14-17 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!” But not all the Israelites accepted the good news. For Isaiah says, “Lord, who has believed our message?” Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

1 Corinthians 1:17 For Christ did not send me to baptize, but to preach the gospel—not with words of human wisdom, lest the cross of Christ be emptied of its power.

1 Corinthians 9:16 Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel!

1 Peter 1:25 ...but the word of the Lord stands forever.” And this is the word that was preached to you.

The Call to Understand and Obey the Message

Not only does the Bible show the priority of preaching, it also shows the need for that preaching to be relevant to the hearer. God’s Word makes obedience to its message an imperative.

2 Timothy 3:16-17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God

may be thoroughly equipped for every good work.

2 Timothy 4:2 Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.

James 1:22 Do not merely listen to the word, and so deceive yourselves. Do what it says.

A call to “do” the word clearly implies that the preached Word must be made applicable to the hearer. As John Stott reminds us, the preacher is called to bridge the gap “between two worlds,” taking the unchanging truths of Scripture and addressing them to our current lifestyle and situation.¹⁹

Conversely, one of Jesus’ chief criticisms of the Pharisees was their lack of applying God’s Word to their lives:

Matthew 23:1-3 Then Jesus said to the crowds and to his disciples: “The teachers of the law and the Pharisees sit in Moses’ seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.

The implication is clear -- preaching should result in practice, first for the preacher, and then in those who listen.

The Role of the Holy Spirit and Prayer

The Bible makes it clear that effective preaching requires a deep dependence on God, therefore the role of prayer and the Holy Spirit in preaching is all-important. Every sermon preached must be preached in the power of the Holy Spirit.

Jesus preached God's Word in the Spirit's power (Luke 4:14). “The Spirit of the Lord is upon Me,” He said, “because He anointed Me to preach the good news to the poor . . .” (Luke 4:18). Through the Spirit's enablement He proclaimed release to the captives

¹⁹ John R. Stott, *Between Two Worlds* (Grand Rapids: Eerdmans, 1982), 140-45.

and recovery of sight to the blind. “The Father abiding in Me does His works,” He acknowledged (John 14:10). As James E. Ross cup notes, “If Jesus the God-man depended on divine power, how much more do other preachers need to do the same?”²⁰

Jesus promised that he would send the Holy Spirit to testify of Jesus so that they may, in turn, testify as well:

John 15:26-27 ²⁶“When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. ²⁷And you also must testify, for you have been with me from the beginning.”

It is clear that the Lord believed that His disciples would need power (Luke 24:49) and that the promise of the Spirit is their access to this power (Acts 1:8).²¹ Paul relied on the Spirit (Rom 15:19). To the Corinthians he confessed the source of his power:

1 Corinthians 2:4-5 My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, ⁵so that your faith might not rest on men’s wisdom, but on God’s power.

Vital in Application

Prayer and the Holy Spirit are not only essential ingredients in the life of the preacher and in the delivery of the sermon, they are also vital for the hearer to receive the message and to apply it to his/her life. If preaching should result in practice (life application), then it is apparent that it is the Holy Spirit who takes the prayerful work of the preacher and drives it home in the hearer.

²⁰ James E. Ross cup, “The Priority of Prayer in Preaching,” *The Master's Seminary Journal* 2 (Spring 1991): 23.

²¹ David M. Doran, “The Role Of The Holy Spirit In Preaching,” *Detroit Baptist Seminary Journal* 3 (Fall 1998): 104.

This is exactly what happens when Peter preached his Pentecost sermon:

Acts 2:37 When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

C. H. Spurgeon and the Holy Spirit

The great preacher, Charles Haddon Spurgeon, was abundantly clear about his belief that it was the work of the Spirit that accomplished such great things through his preaching. His lectures to his students of ministry serve as a helpful summary of this important topic. He sought to communicate his burden for Spirit-empowered preaching to his students in the most urgent of terms:

We believe ourselves to be spokesmen for Jesus Christ, appointed to continue His witness upon earth; but upon Him and His testimony the Spirit of God always rested, and if it does not rest upon us, we are evidently not sent forth into the world as He was. At Pentecost the commencement of the great work of converting the world was with flaming tongues and a rushing wind, symbols of the presence of the spirit [sic]; if, therefore, we think to succeed without the Spirit, we are not after the Pentecostal order. If we have not the Spirit which Jesus promised, we cannot perform the commission which Jesus gave.²²

Spurgeon then does a superb job unfolding of the areas that the Holy Spirit must aid in the preaching event.

“1. First, He is the Spirit of knowledge, -- 'He shall guide you into all Truth.' In this character we need His teaching.”²³ And this is doubly important since the Holy Spirit especially instructs us about the person and work of Jesus Christ, who is the main subject of our preaching (1 Cor. 1:23; 2 Cor. 4:5).

²² C. H. Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1955; reprint, Grand Rapids: Zondervan, 1958), 187 (page citations are to the reprint edition).

²³ Spurgeon, 188.

“2. In the second place, the Spirit is called *the Spirit of wisdom*, and we greatly need Him in that capacity; for knowledge may be dangerous if unaccompanied with wisdom, which is the art of rightly using what we know.”²⁴

“3. Thirdly, we need the Spirit in another manner, namely, as the live coal from off the altar, touching our lips, so that when we have knowledge and wisdom to select the fitting portion of truth, we may enjoy *freedom of utterance* when we come to deliver it.”²⁵

“4. But then, fourthly, the Spirit of God acts also as *an anointing oil*, and this relates the entire delivery...”²⁶

Next, Spurgeon leaves the work of the Holy Spirit in the *messenger* and touches on the necessity of the Holy Spirit also working in the *hearer* to produce spiritual change.

“5. Fifthly, we depend entirely upon the Spirit of God to produce actual effect from the gospel, and at this effect we must always aim.”²⁷ Because this relates to the main subject of this thesis, note Mr. Spurgeon’s passionate discourse on this aspect:

Always aim at effect. . . . Aim at the right sort of effect; the inspiring of saints to nobler things, the leading of Christians closer to their Master, the comforting of doubters till they rise out of their terrors, the repentance of sinners, and their exercise of immediate faith in Christ. Without these signs following, what is the use of our sermons? . . . Miracles of grace must be the seals of our ministry; who can bestow them but the Spirit of God? Convert a soul without the Spirit of God! Why, you cannot even make a fly, much less create a new heart and a right spirit. Lead the children of God to a higher life without the Holy Ghost! You are inexpressibly more likely to conduct them into carnal security, if you attempt their elevation by any method of your own. Our ends can never be gained if we miss the co-operation of the Spirit

²⁴ Spurgeon, 189.

²⁵ Spurgeon, 191.

²⁶ Spurgeon, 192.

²⁷ Spurgeon, 194.

of the Lord. Therefore, with strong crying and tears, wait upon Him from day to day.²⁸

“6. Next we need the Spirit of God as *the Spirit of supplications*, who maketh intercession for the saints according to the will of God.”²⁹ Here he drives home the importance of both personal and public prayer to be under the direction of the Holy Spirit.

“7. Furthermore, it is important that we be under the influence of the Holy Ghost, as He is the *Spirit of Holiness*; for a very considerable and essential part of Christian ministry lies in example.”³⁰

“8. Once again, we need the Spirit as *a Spirit of discernment*, for He knows the minds of men as He knows the mind of God . . .”³¹ Not only is this important in the everyday ministry of the pastor, but also in the preparation of sermon as the preacher prayerfully seeks to apply the Word to the particular needs of the congregation.

Theology of the Reformation-Protestant Sermon

Contemporary evangelical preaching not only finds its roots in the biblical call to preach, but it is also a direct descendent of the Protestant Reformation.

In the days prior to the Reformation, the sermon had fallen on poor times. Many of the established clergy, bishops, and priests, simply did not preach at all. It is said that the lay people could not expect any preaching from the priests in the local parish. Weeks and

²⁸ Spurgeon, 195.

²⁹ Spurgeon, 196.

³⁰ Spurgeon, 197.

³¹ Spurgeon, 197.

even months could go by without their hearing any sermon from the pulpit of their local church.

Writing in 1520, Martin Luther explained,

See, whither has the glory of the Church departed! The whole earth is filled with priests, bishops, cardinals and clerics, and yet not one of them preaches by virtue of his office, unless he be called to do so by another and a different call besides his sacramental ordination.³²

And when the bishops and priests did preach, the quality of the sermons was often very poor. There was preserved in the worship service a place for preaching, called the *homily*. But these homilies were often borrowed sermons from the church fathers. For the most part the Roman Catholic clergy of this era went untrained in the art of preaching and seminaries did not train priests to preach. Instead men were taught how to hear confessions, read the forms of the church, and follow her elaborate rituals and ceremonies. The result was an office of ministry that was woefully ignorant of God's Word, and consequently incapable of delivering its message to the people. Even if a priest had wanted to preach, he did not know how.³³

The Reformation was a return to the centrality of preaching because it was a restoration of the Scriptures, and from its inception, preaching held a primary place in the reformation church. David Larson comments:

³² *Three Treatises by Martin Luther*, trans. C.M. Jacobs, A.T.W. Steinhaeuser and W.A. Lambert, *The Babylonian Captivity of the Church* (Philadelphia: Muhlenberg Press, 1943), 231-2.

³³ Charles Terpstra, *The Reformation: A Return to the Primacy of Preaching* (South Holland, IL: Evangelism Committee of the South Holland Protestant Reformed Church, 1999), 11.

The outgrowth of this common view of Scripture was the high view of preaching, which was an inevitable, concomitant of a high view of Scripture. The primacy of the preaching of the Word would become one of the identifying marks of the Reformation.³⁴

According to Carl Fickenscher II, four specific developments came to Christian preaching as a result of the reformers: (1) a renewed emphasis on preaching, (2) Scripture becoming the source and authority for preaching, (3) the gospel pervading preaching, and (4) a new relationship of the preacher to his people.³⁵

With the Reformation came the powerful conviction that the Bible was the sole authority for the faith and life of the church. They also become convinced of the indispensability of preaching. Having rejected the authority of the pope and the ritual of the mass, they replaced its rituals with a simpler way of worship, placing preaching as its central element. Preaching was soon considered the heart of the pastor's public ministry and went from being an occasional feature of worship (sometimes once a month or even once a quarter) to becoming the most prominent part of the worship service.³⁶ Schaff notes:

The altar is the throne of the Catholic priest; the pulpit is the throne of the Protestant preacher and pastor. The Reformers in theory and practice laid the greatest stress on preaching and hearing the gospel as an act of worship.³⁷

³⁴ David L. Larsen, *The Company of the Preachers: A History of the Biblical Preaching from the Old Testament to the Modern Era*. vol. 1, (Grand Rapids: Kriegel, 1998), 152.

³⁵ Carl C. Fickenscher II, "The Contribution of the Reformation to Preaching," *Concordia Theological Quarterly* 58 (October 1994): 245.

³⁶ Larsen, 152.

³⁷ Philip Schaff and David Schley Schaff, *History of the Christian Church*, vol. 7, sec. 81 "Prominent Features of Evangelical Worship" (Oak Harbor, WA: Logos Research Systems, Inc., 1997).

In fact, the Reformers came to the conclusion that the church could do without all the ceremonies and elaborate services, but the one thing she could not do without was the pure preaching of the Word. They considered the proclamation of the Word as God's method of salvation for its hearers. Thus, for the first time in a long time, the Christian church began developing a “theology of preaching.” It was based on the primacy of Scripture (*sola scriptura*) and the primacy of faith (*sola fide*).

Since “...faith comes from hearing the message, and the message is heard through the word of Christ” (Rom. 10:24), there came with the emphasis on preaching a further emphasis on clearly applying the biblical message to the hearer. The sermon was considered one of the central means of grace in worship, thus it was essential for it to clearly connect with its hearers.

John Calvin reiterated this while preaching on Eph. 4:11-14:

Now the fact is that it (i.e., the church) cannot be built up, that is to say, it cannot be brought to soundness, or continue in a good state, except by means of the preaching of the Word. So then, . . . if we desire our salvation, we must learn to be humble learners in receiving the doctrine of the gospel and in hearkening to the pastors that are sent to us.³⁸

Applying the Text

In their desire to bring the truth of Scripture to the congregations, the preachers of the Reformation took care to make sure their sermons were relevant. The leaders of the Reformation were clear and simple in their pulpit presentations. Relevant applications abounded and contact with the hearer is apparent even in their manuscripts. For example, Luther loved to use dialogue. Calvin frequently employed interrogation to engage his

³⁸ John Calvin, *Sermons on Ephesians*, (Edinburgh: Banner of Truth Trust, 1973), 374.

listener. The aloof detachment of the scholastic method had been removed from the sermon of the reformation.³⁹

Pastors became preachers and were connected to the people through their sermons. The close relationship of Luther to his hearers is evidenced in Luther's list he called, "Ten Commandments for Preachers":

1) Be able to teach so people can follow you; 2) Have a good sense of humor; 3) Be able to speak well; 4) Have a good voice; 5) Have a good memory; 6) Know when to stop; 7) Be sure of . . . doctrine; 8) Be ready to venture body and blood, wealth and honor, for the word of God; 9) Suffer oneself to be mocked and jeered at by all; 10) Be ready to accept patiently the fact that nothing is seen more quickly in preachers than . . . Faults.⁴⁰

From these Reformation foundations, the Puritans developed their preaching in a manner that assured not only a clear understanding of the biblical text but also demanded a consistent application of it to the hearers life.

³⁹ Fickenscher II, 273.

⁴⁰ Ibid, 272-273.

CHAPTER 3

LITERATURE REVIEW

In earlier chapters I have demonstrated the level of importance that the Bible and the church has placed on the importance of application in preaching. It was clearly an emphasis that was reemphasized in the Reformation and has continued in varying degrees throughout the centuries in evangelical preaching.

A number of modern evangelical homilicians have noted that teaching of the “art” of making application in sermons has been woefully negligent in the past.

Walter Kaiser notes that, “The jump from the ‘then’ of the original text to the ‘now’ of the modern audience has received so little attention in our evangelical training centers and pulpit practice that our best efforts are being crippled.”⁴¹

William Klein adds:

Despite the importance of application, few modern evangelical scholars have focused on this topic. In fact, most hermeneutic textbooks give it only brief coverage, and many major commentary series only mention application with passing remarks to help readers bridge the gap from the biblical world to the modern world. Perhaps many assume that sound application is more “caught than taught.” This is probably true, but sound application often seems hard to find, much less to catch!⁴²

⁴¹ Walter C. Kaiser, Jr., *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids: Baker Book House, 1981), 202.

⁴² William W. Klein, Craig L. Blomberg and Robert L. Hubbard, *Introduction to Biblical Interpretation* (Dallas: Word Publishing, 1993), 403.

McQuilkin agrees:

At that most crucial point of all biblical studies, what God intends us to *be* and *do*, we stammer and improvise and go astray. We train theology students in criticism, exegesis, doctrine, and methods of preaching and counseling but offer few if any ways for them to know with certainty to whom any specific passage is addressed and to tell their people with authority what God intends them to be and do. That is the root cause of the yawning gap between classroom exegesis and pulpit proclamation.⁴³

In spite of these comments, there seems to be a renewed emphasis on application in more recent days. In 1990, in response to a similar conclusion that Haddon Robinson spoke of in his book, *Biblical Preaching*⁴⁴, Jay Adams produced a book dealing entirely on the importance and craft of developing application.⁴⁵ Another more recent addition by Michael Fabarez, *Preaching That Changes Lives* is also devoted entirely to this subject, as well as numerous articles in both scholarly journals and popular magazines.⁴⁶ Many, if not most, more recent books on preaching include sections or chapters on application.

Two Key Areas

However, most of the literature on application discusses it as it relates to one or both of two major areas, neither of which is the subject of this study.

The first area concerns *content*, or, how to derive accurate, suitable and biblical

⁴³ J. Robertson McQuilkin, *Understanding and Applying the Bible* (Chicago: Moody, 1983), 236.

⁴⁴ Robinson, *Preaching*, 89.

⁴⁵ Adams, 11.

⁴⁶ Michael Fabarez, *Preaching That Changes Lives* (Nashville: T. Nelson Publishers, 2002).

application from the Bible. This is often the area that is of most interest to the homilician, and rightly so. It deserves much discussion because, due to the many discontinuities between the biblical and modern world, it is not a simple matter to apply the text accurately. The preacher must first consider “. . . how do you take this text and determine what it means for this audience?”⁴⁷ Estes, who states the art of making proper application is harder than doing proper exegesis, suggests that both the original audience and the specific target audience in view must be analyzed, and then a measure of the correspondence between the two audiences be made.⁴⁸

Robinson contends that more heresy is spread in the preacher’s attempt to apply Scripture than in his teaching of Scripture’s meaning:

Preachers want to be faithful to the Scriptures, and going through seminary, they have learned exegesis. But they may not have learned how to make the journey from the biblical text to the modern world. . . . Sometimes we apply the text in ways that might make the biblical writer say, “Wait a minute, that’s a wrong use of what I said.” This is the heresy of a good truth applied in a wrong way.⁴⁹

This is clearly not an easy task, and it is my observation that most books and articles about application focus on helping the preacher make this journey from the biblical text to valid sermon applications. For example, the three most recent doctoral theses that I found on the subject of *preaching application*, all focus on how to derive Biblically accurate application from the text.⁵⁰

⁴⁷ Haddon Robinson, “The Heresy of Application,” *Leadership*, Fall 1997, 21.

⁴⁸ Daniel J. Estes, “Audience Analysis and Validity in Application,” *Bibliotheca Sacra* 150, no. 598 (1993): 223.

⁴⁹ Robinson, “Heresy,” 21.

⁵⁰ Brian Jones, “Application in Biblical Preaching,” (D.Min. diss., Gordon-Conwell

The second area concerns *methods of delivery*, that can be used in the sermon to communicate the applicational message. The literature also abounds in this area. There are clearly many methods that a preacher can use to apply Scripture, some of which I have referred to already. Michael Fabarez extends the application process to include well-prepared worksheets, application questions, and application study groups.⁵¹

Another Element - “Do We Do It?”

As important as these two areas are, this study does not focus on either of them. Its purpose is to try to discover the overall emphasis that application has had and continues to have in the sermon structure itself. It is an attempt to measure the seriousness of preachers in trying to make application of the biblical text that they preach. In other words, do preachers *actually* make the jump from exegesis to application? And how often?

Thus, this study it is more of a “quantitative” analysis of the sermons’ content, particularly concerning application. There is no attempt to assess the validity of the applications and all methods are equally considered. The concern is, how much do preachers do it?

Outside of the literature that I will cite later concerning early New England Puritan preaching, I found practically no literature in this area. In fact I found only one mention

of the “quantitative” aspect of application in sermons. In an interview with Michael Theological Seminary, 2003); Daniel Overdorf, “Sermon Application: A guide for Biblical Accuracy and Contemporary Relevance,” (D.Min. diss., Gordon Conwell Theological Seminary, 2005); King Tai Tie, “Essential Elements of Relevant Application in Preaching,” (D.Min. diss., Dallas Theological Seminary, 2001).

⁵¹ Fabarez, 175-85.

Duduit of *Preaching Magazine*, popular evangelical preacher, Rick Warren, speaks extensively about the vital importance of life-application in preaching.⁵² When asked about how much of a sermon should be “application verses explanation of the text,” he responds, “I personally believe 50 percent.”⁵³

⁵² Michael Duduit and Rick Warren, “Purpose-Driven Preaching: An Interview with Rick Warren,” *Preaching* 17 no. 2 (Sept-Oct. 2001): 9.

⁵³ In this same article Rick Warren refers to a study done by Bruce Wilkinson of great preachers of the past such as, Calvin, Spurgeon, Moody, and Finney, and more contemporary ones such as Charles Stanley and Chuck Swindoll. According to Warren, Wilkinson discovered most of their sermons ranged from 50 to 70 percent application. However, I could not locate this study to verify this statement (which sounds unrealistically high to me).

CHAPTER 4

PROJECT DESIGN

I am interested in discovering the importance that the church has placed on applying the biblical text in sermons, particularly for evangelical New England preaching. If it is true that a sermon without application is powerless, and I believe that is so, then it matters immensely whether preachers prayerfully make spirit-led application in their sermons. At the onset of this thesis project, it was my contention that modern evangelical preaching tends to underemphasize application in comparison to earlier time periods. If true, then this may be a factor that is contributing to lessening the impact that our preaching has on our congregation and our culture.

This study has two main sections. PART ONE is an historical analysis of the first New England preachers, the Puritans. In it I will examine their sermon structure and the role that applying the Scripture had in it. I will also try to see if the information leads one to conclude that there was a connection between their emphasis on application and the spiritual condition of Puritan society.

PART TWO focuses on preaching in New England pulpits today. It consists of a quantitative, analytical research study of preaching from 31 different evangelical pastors in New England. Sermons were analyzed, based on the time used for each structural element, such as introduction, biblical teaching, and application etc.. The same pastors were also asked to fill out a survey, which asked for information about the church and

their impressions of its overall vitality. The survey also asked for the pastors' impressions of their sermon style and use of preaching time for each structural element.

The information from the study was analyzed to determine how much time contemporary New England preachers spend on the various sermon components, particularly application. I will also look for any significant trends that may show up in the data, particularly as it relates to the area of application.

Finally, I shall attempt to compare and draw conclusions, where applicable, between our original Puritan forebears and contemporary evangelical New England preaching. I would like to determine if the emphasis on application has changed in the last 400 years, and if so how it has changed.

PART I

**AN HISTORICAL ANALYSIS OF THE PREACHING OF THE PURITANS
WITH SPECIAL EMPHASIS ON APPLICATION**

Introduction

The Puritan movement in England and early America was a renewal movement of English Christianity, furthering what England's Reformation began. Accordingly, it was a movement that stressed a deep personal, experimental faith, passionately concerned with God and godliness.

It's effectiveness in this arena is expressed by J.I. Packer:

Only recently has it been noted that a devotional quickening occurred throughout the divided Western church during the century after the Reformation and that Puritanism was a foremost expression (the foremost expression, I would contend) of this stirring.⁵⁴

One of the key distinctives of this movement was their preaching. The sermon was the climax of Puritan worship, and as Allen Guelzo explains, "Whatever else the word *Puritan* meant in the 1600s, in England and the New England colonies, it meant the priority of preaching in the life of a Christian community."⁵⁵ The preaching of the Puritans is often cited as one of the key reasons for the remarkable piety in Puritan society.

Puritan preaching took on a distinctive form: After being read, a text of Scripture was explained in its context; then they extracted from the text one or more doctrinal observations, amplifying, illustrating, and confirming from other Scriptures the truths thus derived; and finally, they drew out practical applications (often called "uses") for the hearers.

⁵⁴ Packer, 12.

⁵⁵ Allen C. Guelzo, "When the Sermon Reigned," *Christian History Magazine*, issue 41 (1994), in *Christian History Magazine* [CD-ROM,] electronic ed. by Logos Research Systems, 1996.

Concerning this last section on practical application, J. I. Packer comments, “Strength of application was, from one standpoint, the most striking feature of Puritan preaching, and it is arguable that the theory of discriminating application is the most valuable legacy that Puritan preaching have left to those who would preach the Bible and its gospel effectively today”⁵⁶

Davies also comments on the fact that both the structure and the goal of the Puritan sermon was to appeal to both the reason and the emotions of the listener, “and they aimed to make the extensive applications at the close of their sermons climactic and convincing.”⁵⁷

In the following, I shall attempt to examine the preaching ministry of the Puritan pulpit, particularly in the area of application, and the effects it made in the spiritual condition of its hearers and the society in which it existed. As far as I am able, I shall try to determine just how effective this strong “application” emphasis was in evoking life-effecting change in those who listened.

The Puritan View of Preaching

Despite the numerous hardships the first Puritan colonists endured when they began to construct their New England colony, like their English counterparts they quickly made the worship of God and the preaching of the Word of God a priority in their lives. Two services of preaching and Bible exposition were held every Sunday, and

⁵⁶ Packer, 288.

⁵⁷ Horton Davies, *The Worship of the American Puritans, 1629-1730* (New York: Peter Lang, 1990), 81.

attendance was required. According to “The Book of the General Lawes and Libertyes Concerning the Inhabitants of the Massachusetts” (1648), since “the ministry of the word is established according to the order of the Gospel throughout this jurisdiction, every person shall duly resort and attend thereunto respectively upon the Lord’s Day and upon such public fast days and days of thanksgiving as are to be generally kept by the appointment of authority.” Absences were to result in fines of five shillings each.

The decision to require attendance is one of many indicators that Puritans highly valued preaching and worship (of which preaching was central). Puritan services were simple, featuring a sermon that “opened” the word of God in what was called the “Plain Style.”

Puritan sermons, which were expositions of Scripture, aimed at both the minds and the hearts of the audience. One need look no further than to the Puritans’ themselves who spoke often of the centrality of preaching. William Perkins, a Puritan who taught many Puritan ministers to preach with his important book, *The Art of Prophesying*, wrote:

In keeping with this dignity, preaching has a twofold value: (1) It is instrumental in gathering the church in bringing together all of the elect; (2) It drives away the wolves from the folds of the Lord. Preaching is the *flexanima*, the allure of the soul, by which are self-willed minds are subdued and changed from an ungodly and pagan lifestyle to a life of Christian faith and repentance. It is also the weapon which has shaken the foundations of ancient heresies, and also, more recently cut to pieces the sinews of the Antichrist. So, if anyone asked which spiritual gift is the most excellent, undoubtedly the prize must be given to prophesying.⁵⁸

Richard Baxter spoke about the great importance of preaching when he said, “Preach with that seriousness and fervor, as men who believe their own doctrine, and

⁵⁸ Perkins, 3.

know their hearers must be prevailed with, or be damned.”⁵⁹

The Place of Preaching

Preaching held a preeminent place in Puritan society. The movement itself was built around the Word of God and they depended on faithful preachers to “rightly divide” the Word to them. The preacher was held in high esteem and preaching was the beginning point in the pursuit of godliness for the Puritan.

The strength and effect of Puritan preaching is noted in both England and New England. The Puritans made their mark on seventeenth-century England through their effective use of the pulpit and the enemies of the Puritans were most fearful of their preaching.⁶⁰

Unlike what most people think, Puritan preaching was piercing and sometimes even emotional. Sinclair Ferguson in the forward to *The Art of Preaching* says: “Perkins believed that preaching should ‘rip up the hearts’ of those who heard it.”⁶¹ Although they carefully prepared their sermons beforehand, the preacher usually preached without a manuscript, but rather from an outline. This was to keep their messages fresh and more extemporaneous.

Preaching was the most important office of the Puritan minister. The elevation of even the pastoral office above the preaching of the Word of God would have been unthinkable for them. The gift of preaching and its faithful and diligent exercise was

⁵⁹ Richard Baxter, *The Saints Everlasting Rest* (Evansville, Ind.: Sovereign Grace Bookclub, 1950), 196.

⁶⁰ Thomas D. Lea, “The Hermeneutics Of The Puritans,” *Journal of the Evangelical Theological Society* 39 (1996): 276.

⁶¹ Perkins, X.

something for which, to the Puritan mind, there was no substitute, as Perkins warns:

Ministers must confer with their people and also visit, admonish and rebuke them in private. Most of all they must preach, and do so in such a manner and with such diligence that they may redeem souls.⁶²

Turning to the middle period of English Puritanism, Puritan Thomas Hall insists that “ministers must be preachers, . . . not only they may but they must preach. There is a necessity backed with a woe (1 Cor. 9:16). So that they must either preach or perish: this must be done or they are undone.”⁶³

Purpose of Preaching

The Puritans knew what they wanted to achieve with their preaching. They preached with a clear, overarching purpose -- to produce Godly living. Every aspect of their preaching related to this purpose. Puritan preaching is widely known as being doctrinally robust, yet even doctrine was seen as a means to that end. “That knowledge is best,” wrote Thomas Manton, “which endeth in Practice.”⁶⁴

The very vitality of Puritanism and its piety lay in its attention to the life of the individual. They were practical, personal, and honest in their preaching. They adopted a “Plain Style” because they saw their purpose as one of effectiveness, over and above eloquence. They saw their labors as seeking to infect a man with a love for God and successive obedience.⁶⁵

⁶² Perkins, 116.

⁶³ Peter Lewis, *The Genius of Puritanism* (Haywards Heath Sussex: Carey Publications, 1975), 38.

⁶⁴ Leland Ryken, *Worldly Saints: The Puritans as they Really Were* (Grand Rapids: Academie Books, 1986), 102.

⁶⁵ Ames, 195.

Thus, the first use of Puritan preaching was evangelical. It was from the Pulpit that the great need of hearing God's word, and its application to the saving of a soul, that the Puritan preacher set his attention.⁶⁶ Then godliness was impressed upon the hearer. The ultimate goal of all Puritan preaching was to effect change in behavior. If the heart and mind are effected and the will changed, and this is inscribed upon the memory, then the life of the listener would manifest such change. Puritan, William Ames instructs: "The receiving of the word consists of two parts: attention of mind and intention of will..."⁶⁷

It was not acceptable to hear a sermon without seeking to apply its truths to life. The Puritan was expected to do more than listen. Note taking was standard feature of Puritan church services in order to enable further meditation by listener. It was expected that the heads of households would go over the messages heard that day with their children and servants when they returned to their homes and then would end with prayer.⁶⁸ Ryken concludes, "The purpose of preaching, in other words, was judged, not by what went on in the church, but by the effect of the sermon outside the church."⁶⁹

Although the Puritan sermon had an *application* or *uses* segment, the entire sermon was crafted with application in mind. The Puritan sermon was a rhetorical or persuasive art. Its final purpose was to move a listener to proper spiritual and moral behavior. The plain style rested on the premise that the final purpose of a sermon was

⁶⁶ Davies, *American Puritans*, 78.

⁶⁷ William Ames, *The Marrow of Theology*, trans. John D. Eusden (Boston: Pilgrim, 1968), 254.

⁶⁸ Davies, *American Puritans*, 77.

⁶⁹ Ryken, 102-4.

not aesthetic excellence but spiritual edification. Typical of the prefaces to published Puritan sermons is this stated intention: “to edify more than to please, any further than pleasing is a means to edification.”⁷⁰

The Form of Preaching

As already stated, the Puritans crafted a style of preaching often called the Plain Style. The methodology was established in William Perkins’ groundbreaking work, *The Art of Prophecy*. “Plain” did not refer to any lack of preparation, but rather an exerted effort to remove any extemporaneous scholarship or embellished oratory which may block the power of the Word expounded. As Henry Smith said that “to preach simply is not to preach rudely, nor unlearnedly, nor confusedly, but to preach plainly and perspicuously that the simplest man may understand what is taught, as if he did hear his Name.”⁷¹

The Puritans as a group were clear that the preacher’s job is to display Christ’s grace, not his own learning, and to design his sermons so that they bring benefit to others rather than applause to himself.⁷²

The Puritan Plain Style sermon took on a very distinct form based on one overarching purpose -- to move the hearer to Godliness. Every sermon began with a reading of the text, followed by the opening, or exegesis, of the text, the extraction from the text of the doctrine to be propounded. Then came a discussion of reasons for and

⁷⁰ Perry Miller, *The New England Mind: The Seventeenth Century* (Cambridge: Harvard University Press, 1953), 358.

⁷¹ John Brown, *Puritan Preaching in England* (New York: Scribner, 1900), 85.

⁷² Packer, 74.

refutation of objections against the doctrine, and finally the application of the doctrine to the lives of the listeners. No New England sermon failed to follow this order.⁷³

Even introductory remarks were discouraged as William Ames notes:

Unnecessary and farfetched preambles and plausible words of orators ought not to be used. Nor should ministers indulge in digressions or excursions, for they smack of the human spirit, take time, and shut out other things more edifying. If any introduction is used applying to the subject in hand, it should be either in announcing the text or applying it to use.⁷⁴

The groundbreaking efforts of William Perkins continued in William Ames, a student of his at Cambridge. In his *The Marrow of Theology*, is found a streamlined version of Perkins's own *Art of Prophesying*. There is the emphasis upon application and on piety and practical divinity, as seen in this statement by Ames: "To apply a doctrine to its use, is to sharpen and make specially relevant some general truth with such effect that it may pierce the minds of those present with the stirring up of godly Affections."⁷⁵

The Role of the Holy Spirit

The Puritans had a firm belief in the sovereignty of the God and the activity of the Holy Spirit. The Puritans insisted that the ultimate effectiveness of preaching is out of man's hands. Man's task is simply to be faithful in teaching the word; it is God's work

⁷³ Charles E. Hambrick-Stowe, *The Practice of Piety: Puritan Devotional Disciplines in Seventeenth-Century New England* (Chapel Hill: University of North Carolina Press, 1982), 118.

⁷⁴ Ames, 195.

⁷⁵ Ames, 193.

to convince of its truth and write it in the heart.⁷⁶ The Puritan preacher regarded himself as the mouthpiece of God and the servant of his Word. This dependence on the Spirit did not negate the reasoned and careful study of the Word, as Baxter explains:

If we give to reason, memory, study, books, methods, forms, etc., but their proper place, in subordination to Christ and to his Spirit, they are so far from being quenchers of the Spirit, that they are necessary in their places, and are such means as we must use, if ever we will expect the Spirit's Help.⁷⁷

In fact, as the *Westminster Directory for Publick Worship* shows, it was believed that the “plain style” of preaching facilitated a powerful work of the Spirit:

Plainly, that the meanest may understand; delivering the truth not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ should be made of none effect; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words; sparingly citing sentences of ecclesiastical or other human writers, ancient or modern, be they never so elegant.⁷⁸

Ames concurs stating that, “The power of the Holy spirit more clearly appears in the naked simplicity of words than in elegance and luster.”⁷⁹

Emphasis on Application

In their attempt to bring the message of the text down to the most simple hearer,

⁷⁶ Packer, 283.

⁷⁷ Richard Baxter, *Practical Works of Richard Baxter*, (George Virtue: London, 1846), 1:726.

⁷⁸ Church of Scotland, *The Directory for the Publick Worship of God*, in *The Confession of Faith: The Larger Catechism, The Shorter Catechism, The Directory for Publick Worship, The Form of Presbyterian Church Government, With References to the Proofs from the Scripture*, (Edinburgh: William Blackwood & Sons, 1928), 147.

⁷⁹ Ames, 195.

application was always the ultimate goal as suggested by the following account from

Puritan, James Durham:

Application is the life of preaching; and there is no less study, skill, wisdom, authority and plainness necessary in the applying of a point to the conscience of hearers, and in the pressing of it home, than is required in the opening of some profound truth: and therefore ministers should study the one as well as the other. . . . Hence, preaching is called persuading, testifying, beseeching, entreating, or requesting, exhorting, etc. All which import some such dealing in application? ⁸⁰

Puritanism was, above all else, a Bible movement. To the Puritan the Bible was the most precious possession that this world affords. His deepest conviction was that reverence for God means reverence for Scripture, and serving God means obeying Scripture. To his mind, therefore, no greater insult could be offered to the Creator than to neglect his written word; and, conversely, there could be no truer act of homage to him than to prize it and pour over it, and then to live out and give out its teaching.⁸¹

In their Theology

According to their theology, the goal of man was to glorify God. We do that here chiefly by being obedient to His Word. According to Hambrick-Stowe,

Puritan theology was experiential in nature... Puritan theology emphasized religious practice and was intended to promote the experience of God and His grace individually and in social groups. It was a popular theology, communicated through plain preaching and straightforward devotional manuals, poetry, and almanacs, and stated in themes and metaphors rooted deep in the religious traditions of common English men and women. ⁸²

⁸⁰ James Durham, *A Commentary Upon The Book of Revelation: Together With Some Practical Observations, and Several Digressions*, (Glasgow: William Duncan, 1739), 228.

⁸¹ Packer, 98.

⁸² Hambrick-Stowe, 3.

Overall, although the Puritan sermon placed large demands on the intellect, the goal was to affect the heart and the will. The Puritan sermons was *affective*: it aimed to *affect* the listener. Baxter stated the theory well:

A man is not so prone to live according to the truth he knows except it too deeply affect him, so neither does his soul enjoy its sweetness, except speculation to pass to affection. The understanding is not the whole soul, and therefore cannot do the whole work. . . . The understanding must take includes, and prepare them for the will, and it must receive them and command them to the affections; . . . The affections are, as it were, the bottom of the soul.⁸³

In other words, the purpose driving the exposition and exculpation of doctrines was the goal of applicable preaching. Application was not to be made at the expense of doctrine, neither was doctrine to be taught and not applied.

In Their Preaching

Puritan leaders went to great length to teach the proper method of making application in sermons. It was indeed the application of preaching that set it apart in its day. Thus writes Perkins:

Application is the skill by which the doctrine which has been properly drawn from Scripture is handled in ways which are appropriate to the circumstances of the place and time and to the people in the congregation.⁸⁴

Each component of the sermon accomplished a specific purpose and addressed a particular design goal. Speaking of *explanation*, *doctrine*, and *use*, the first two divisions were to convince the reason, while the last division was aimed at warming the heart's affections into accepting the doctrine of the first division. The text was divided

⁸³ Baxter, *Everlasting Rest*, 142.

⁸⁴ Perkins, 54.

and explained by the preacher to make its various parts clearly understood. The mind was then engaged in the consideration of clear doctrinal suppositions drawn forth from the text. And last, the heart was addressed with various conclusions and admonitions.

As, Horton Davies explains:

Thus Doctrine, Reason and Use . . . The first two parts of the sermon sought to convince the reason, whereas the third part aimed at warming the affections into an acceptance of the doctrine . . . and present fortification for living.⁸⁵

The appeal to the hearer's conscience was how the Puritans often conceived of application. William Ames was typical, "They sin, therefore, who stick to the naked finding and explanation of the truth, neglecting the use and practice in which religion and blessedness consist. Such preachers edify the conscience little or not at all."⁸⁶

Types of Uses

William Perkins classifies application into two main types.⁸⁷ One he calls "Practical Application," which refers to application that has to do with lifestyle and behavior. This category encompasses what most others define as application. But Perkins has another type, which he calls "Mental Application." By adding this category, he makes a key distinction that many contemporary teachers seem to miss. Mental Application involves either doctrine or reproof. According to Perkins, Biblical teaching is being "applied" when it is used to "inform the mind to enable it to come to a right

⁸⁵ Davies, *American Puritans*, 83.

⁸⁶ William Ames, *The Marrow of Theology*, ed. John D. Eusden (Boston: Pilgrim, 1968), 192.

⁸⁷ Perkins, 64-65.

judgment about what is to be believed (doctrine) and when it is used to recover the mind from error (reproof)."⁸⁸ I believe this is an important addition, because doctrine understood and believed is foundational to the health of a Christian, and is a foundational element to other types of application. Some types of responses are *spiritually applied*, such as the response of saving faith or sorrow over sin. These “mental applications” may then lead to other “practical applications” in the life of the person. Ames advanced the importance of this type of application even more strongly than Perkins, insisting that *every* doctrine must be explained in terms of its *use*.⁸⁹

Perkins also divides application into seven categories, depending on the conditions of the listeners:

I. Unbelievers who are both ignorant and unteachable II. Those who are teachable, but ignorant. . . . III. Those who have knowledge, but have never been humbled. . . . IV. Those who have already been humbled. . . . V. Those who already believe. . . . VI. Those who have fallen back. . . . VII. Churches with both believers and unbelievers.⁹⁰

The *Westminster Directory for Publick Worship* specifies application (‘uses’) of six kinds:

(1) In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine. . . . (2) in confutation of false doctrines. . . . (3) in exhorting to duties. . . . (4) in dehortation, reprehension, and publick admonition. . . . (5) in applying comfort... (6) trial [self-examination], . . . whereby the hearers may be able to examine themselves . . . that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and

⁸⁸ Perkins, 64.

⁸⁹ Davies, *American Puritans*, 84.

⁹⁰ Perkins, 56-62.

strengthened with comfort [encouragement], as their condition, upon examination, shall require.⁹¹

The categorizing of application continued in American Puritanism and even expanded it. Of Connecticut preacher, Thomas Hooker, Sargent Bush writes:

Perkins and Ames had already categorized various types of Uses, but Hooker did not limit himself to their pre established categories. They had listed in their textbooks Uses of: information, confutation, instruction, reproof, consolation, exhortation, and direction: but he added Uses of: humiliation, comfort, encouragement, thanksgiving, caution and advice, consolation, complaint, compassion, assurance, reprehension, trial and examination, wonderment, admiration, and terror, as well as occasional selective Uses, such as exhortation to believers, or advice to ministers.⁹²

J.I. Packer, after listing over forty-two types of uses that the Puritans spoke of, comments, “. . . Puritan pastoral preachers would spend half or more of their preaching time developing applications, and anyone making an inventory of their published sermons will soon find examples of all forty-two specific applications, often developed with very great rhetorical and moral force.”⁹³

The Effects of Preaching on Piety

Much has been written and said about the form of Puritan preaching. However, form was not the was the final goal of the sermon, rather it was a tool to help the hearers order their lives in a way that fostered the practice of piety in all that they did.⁹⁴ How

⁹¹ Church of Scotland, 146.

⁹² Sargent Bush Jr., *The Writings of Thomas Hooker: Spiritual Adventure in Two Worlds* (Madison, WI: University of Wisconsin Press, 1980), 21.

⁹³ Packer, 287.

⁹⁴ Frank Lambert, *The Founding Fathers and the Place of Religion in America* (Princeton: Princeton University Press, 2003), 74-75.

effective were they?

We do know that for nearly two centuries there was a remarkable pervasiveness of Puritan piety in both England and New England. Spanning several continents, and regimes, the lives of these Puritan Christians was known for their godliness of lifestyle.

Did their preaching, particularly the emphasis on uses, make a major contribution to this result? What evidence supports such a claim?

Efforts to discover direct evidence between a preacher, his sermons and the piety of his hearers is very difficult to find. Perhaps this is due in part to their strong belief in the sovereign work of God, with the result that when a Puritan would have a spiritual experience, such as conversion, or a victory over sin, or a step toward greater sanctification, he or she did not generally speak about the work of the messenger, but rather the work of God.

However, a few “direct” examples were discovered. One such example is found in the diary of Massachusetts Bay Colony’s Captain Roger Clap. Barely twenty-one and already a member of the Dorchester Church, he now felt a wave of uncertainty and insecurity rush over him. “In my saddest troubles for want of a clear evidence of my good estate,” he wrote years later in his *Memoirs*, “I did . . . examine my self upon my bed in the night, concerning my spiritual estate.”⁹⁵

Why did these doubts persist? He attributed His recent immigration in the spring of 1630 to, “God that did draw me by his Providence out of my father’s family and guided the journey into the ‘Wilderness’ of New England, on the road to the Promised

⁹⁵ Sacvan Bercovitch, ed., *A Library of American Puritan Writings. The Seventeenth Century*, Vol. 8, *Memoirs of Captain Roger Clap* by Roger Clap (New York, NY: AMS Press, 1983), 7.

Land of heaven.” He records that the physical hunger of the first year in the Massachusetts Bay Colony was more than offset by the spiritual nourishment gained through the ministers’ preaching. “The Lord Jesus Christ was so plainly held out in the preaching of the gospel unto poor lost sinners, and the absolute necessity of the New Birth, and God’s Holy Spirit in those days was pleased to accompany the Word with such efficacy upon the hearts of many.” ⁹⁶

Thus in his biography he records his deepening spiritual journey and in it he attributes it to the powerful preaching of his New England pastor.

Another record of the persuasive quality of a Puritan preacher has been captured in the testimony of Thomas Goodwin, who said that on one occasion in the 1620s, the preaching of John Rogers left him “to hang a quarter of an hour on the neck of his horse weeping before he had the power to Mount.” ⁹⁷ Again, it was also reported of a good man, that coming from a public lecture, and being asked by one, whether the sermon were done, made this answer, with a deep sigh: “Ah! it is said, but not Done.” ⁹⁸

Although historical records seem to contain little direct evidence connecting the preaching and the effects of the preaching, there are still many reasons to believe that Puritan preaching made a great contribution to Puritan piety. These “indirect” evidences are given below.

⁹⁶ Bercovitch, 8.

⁹⁷ Allen C. Guelzo, “The Puritan Preaching Ministry,” *The Journal of Christian Reconstruction*, 6, no. 2 (Winter 1979-80): 25.

⁹⁸ Lewis, 48.

A Godly People

Certainly the remarkable quality of Puritan piety that existed for two centuries both in Old and New England is one such “indirect” line of evidence.

Hambrick-Stowe shares vignettes from the diaries of four, 17th-century New England Puritans from various stations, ages and backgrounds. They were:

- Reverend Thomas Shepherd, prominent pastor of the Cambridge church, who writes during his devotional time on a Saturday night in secret meditation and prayer.
- Samuel Sewall, who at 33 years old, was fast becoming one of the most prominent merchants of Massachusetts Bay Colony. His diary includes entries during the week leading up to the death his and his wife Hannah’s three week old son, Henry.
- Roger Clapp, the young man mentioned earlier, who writes of his adventure to New England and his spiritual journey toward regeneration and spiritual assurance.
- Anne Bradstreet, a 60 year old woman, who, sensing her failing health, writes expressing her longing and desire to be with her Lord, and the assurance and joy that hope brings her.

Commenting on these diaries, Hambrick-Stowe says,

Captain Roger Clap, the Reverend Thomas Shepherd, the Honorable Samuel Sewall, and Mistress Anne Bradstreet all qualify under any definition of the term for the title “representative Puritan.” . . . Yet aside from the fact that they all lived in 17th century New England, they are a diverse group. Puritanism was not simply a clerical movement of the four, only Shepard was a clergyman. . . . In the lives of these four, the Puritan as young adult in the throes of conversion and quest for assurance of grace, as mature adult preparing for Sabbath worship, as parent struggling with the death of a child, and as older person preparing for death, stand revealed. We have examples of the Puritan as male and female. . . . It is my contention that popular piety infused the experience of nearly everyone in

New England society, though obviously in varying degrees, and that in matters of devotion, lines of class were inconsequential.”⁹⁹

Furthermore he concluded, “The devotions of these four were characteristic of common practice.”¹⁰⁰

This conclusion is shared by Lewis too:

Every area of life came under the influence of God and the guidance of the Word. Each day began and ended with searching, unhurried and devout personal and family prayer. Each task, whether professional or manual, was done to the glory of God and with a scrupulous eye to his perfect will. Every relationship, business or personal, was regulated by spiritual principles. Hours free from labor were gladly and zealously employed in the study of the Scriptures, attendance upon public worship, godly converse or intense witness and every other means which contributed to the soul’s good. . . . We may say that to a large extent Puritanism succeeded where other more cloistered ideologies failed, because here men embodied true doctrine so that Puritanism was made visible before Men.¹⁰¹

Harry Stout comments on New England piety when he says, “The eyes of the faithful would be opened fully to the truths of God’s Word; and with light would come power, and through that power the entire society would be transformed into a people with the soul of a church.”¹⁰²

It seems very reasonable to conclude that this Godly lifestyle was at least partly the result of the preaching that the Puritans so loved and considered essential to their lives.

⁹⁹ Hambrick-Stowe, 4.

¹⁰⁰Hambrick-Stowe, 20.

¹⁰¹Lewis, 12.

¹⁰²Harry S. Stout, *The New England Soul*, (New York: Oxford University Press, 1986), 15.

A Vibrant Devotional Life

The Puritans were also recognized for their devotional lives, in fact the practice of private daily devotions has been described as virtually synonymous with Puritanism.¹⁰³ Packer indicates that England had no devotional literature worth speaking of until the Puritans began to write, beginning with their published sermons. Preaching in the manner that they did, desiring not to be academic, but practical, the pastors were soon able to capture a very large readership, and the influence of their published works in the first half of the seventeenth century was far-reaching and profound.¹⁰⁴

As part of this private devotional emphasis, the Puritans produced a genre of aids-to-meditation, the best known of which is Baxter's *Saints' Everlasting Rest*, a classic to this day.¹⁰⁵ Consider it's emotional and passionate style as he reflects on the fullness of God's love:

But, O! the full, the near, the sweet enjoyment, is that of *love*. "God is love, and he that dwelleth in love dwelleth in God, and God in him." Now the poor soul complains, "O that I could love Christ more!" Then thou canst not but love him. Now, thou knowest little of his amiableness, and therefore lovest little: then, thine eyes will affect thy heart, and the continual viewing of that perfect beauty will keep thee in continual transports of love. Christians, doth it not now stir up your love, to remember all the experiences of his love? Doth not kindness melt you, and the sunshine of Divine goodness warm your frozen hearts? What will it do then, when you shall live in love, and have all in Him, who is all? Surely love is both work and wages. What a high favor, that God will give us leave to love him! that he will be embraced by those who have embraced lust and sin before him! But more than this, he returneth love for love; nay, a thousand times more. Christian, thou wilt be then brim-full of love; yet, love as much as thou canst, thou shalt be ten thousand times more beloved. Were the arms of the Son of God open upon the cross, and an open passage made to his heart by the spear; and will

¹⁰³Ryken, 128.

¹⁰⁴Packer, 59.

¹⁰⁵Ryken, 128.

not his arms and heart be open to thee in glory? Did not he begin to love before thou lovedst, and will not he continue now? Did he love thee, an enemy? thee, a sinner? thee, who even loathedst thyself? and own thee, when thou didst disclaim thyself? And will he not now immeasurably love thee, a son? thee, a perfect saint? thee, who returnest some love for love? He that in love wept over the old Jerusalem when near its ruin, with what love will he rejoice over the new Jerusalem in her glory!¹⁰⁶

Another popular Puritan devotional manual was John Downname's *A Guide to Godlynesse*. And John Bunyon's devotional allegory, *Pilgrim's Progress* remains popular to this very day. Devotional materials were even written for children. Many compilations of sermons were published these were also used for devotional reading.

It was not uncommon for New Englanders to keep a personal book of sermon notes. Samuel Sewall used such a notebook in his secret devotions. In clerical diaries and in public conversion accounts we see instances of the conversion process being set in motion by sermons.¹⁰⁷

The massive undertaking of completing the *Bay Psalm Book* within the first ten years of settlement in New England makes sense only if we recognize Puritanism as a popular devotional movement. Singing was a means of grace, a well-established way that one might communicate with God.¹⁰⁸ The *Bay Psalm Book* version of Psalm 23 begins:

The Lord to mee a shepheard is,
Want therefore shall not I.
Hee in the folds of tender-grasse
Doth cause mee down to lie:
To waters calme mee gently leads,

¹⁰⁶Baxter, *Everlasting Rest*, 14.

¹⁰⁷Hambrick-Stowe, 117.

¹⁰⁸Hambrick-Stowe, 113.

Restore my soul doth hee;
he doth in paths of righteousness;¹⁰⁹

A Love for Preaching

It is noted that in England, nothing was more feared about the Puritan movement than the preaching ministry of Puritan churches. The simple power of their Biblical messages attracted the English population unlike the typical Church of England sermon.

The Puritans great love and commitment to preaching is seen clearly in New England where Puritan colonies were free to express such devotion to the fullest. New Englanders worshiped publicly in both the morning and the afternoon of the Lord's Day. Services were long, about three hours each, so in effect the day was spent in church. The sermon was the central element to the New England worship service.¹¹⁰ The minister spent several days in its preparation, and the congregation, in return, was composed of generally active listeners. In the early years people were so hungry for preaching that they flocked to every possible service. Midweek lectures were added to accommodate popular demand. In their dairies, newcomers such as young John Brock wrote as excitedly about their preachers as they did their adventurous trip. "We came all safe to Land, and our first sermon was by Mr. Shepard," writes Brock, "as though that were reason enough for their voyage." ¹¹¹

Since church members and non-members alike were required by law to attend

¹⁰⁹ *Bay Psalm Book; being a facsimile reprint of the first edition, printed by Stephen Daye at Cambridge, in New England in 1640, with an introduction by Wilberforce Eames* (New York: Dodd, Mead & Company, 1903).

¹¹⁰ Davies, *American Puritans*, 77.

¹¹¹ Hambrick-Stowe, 116.

worship, it constituted a common experience of the populace. And it seems likely that the themes of public worship infused the entire Culture.¹¹²

Listening to a sermon was not a spectator sport in the Puritan worship experience. It required active involvement. Several Puritan practices show exactly how active the person in the pew was. One of these practices was notetaking, which became a standard feature of Puritan church services. Ryken records the following:

We read about Comenius, visiting England from the Continent, watching with admiration as London congregations took shorthand notes of sermons. John Brinsley, Puritan educator, advised, “For the Sabbaths and other days when there is any sermon, cause everyone to learn something at the sermons. The very lowest [youngest] to bring some notes.”¹¹³

After the service, these notes would be used for further meditation on the sermon by the listener later. Edmund Calamy said that sermons were like food on the table: “you must eat it; and not only eat it, but concoct it, and digest it. . . . One sermon well digested, well meditated upon, is better than twenty sermons without meditation.”¹¹⁴

Puritan meditation itself was modeled on the Puritan sermon; in meditation the Puritan would seek to search and challenge his heart, stir his affections to hate sin and love righteousness, and encourage himself with God’s promises, just as Puritan preachers would do from the pulpit.¹¹⁵

¹¹²Hambrick-Stowe, 99.

¹¹³Ryken, 103.

¹¹⁴U. Milo Kaufmann, *The Pilgrim’s Progress and Traditions in Puritan Meditation* (New Haven: Yale University Press, 1966), 119.

¹¹⁵Packer, 24.

A Sanctified Family

Every sincere Puritan sought to have a Godly home life. Puritan families were seen to be essential to spirituality in Puritan society and the family was considered a religious unit, a “little church” with the father as priest.¹¹⁶

Family devotions consisted chiefly of morning and evening exercises of scripture reading, prayer, and psalm singing, plus thanksgiving at meals. The Bible was generally read through both Testaments sequentially, and family members sometimes took turns reading out loud.¹¹⁷

Notetaking was important for yet another Puritan practice, “repeating the sermon” with the assembled family at home. The practice of Puritan, Theophilus Eaton, was typical of Puritan families. He gathered his whole family on Sunday evenings, and “in an obliging manner conferred with them about the things with which they had been entertained in the house of God, shutting up all with a prayer for the blessing of God upon them all.”¹¹⁸

In addition to encouraging public and private worship, the Puritans fostered creativity in worship in their homes. Families would worship together, and at times it included neighbors and friends. Puritan families organized their own thanksgiving days and fast days.

An entry in a Puritan diary catches some of the flavor of such gatherings initiated

¹¹⁶ Hambrick-Stowe, 244.

¹¹⁷ Hambrick-Stowe, 244.

¹¹⁸ Edmund Morgan, *The Puritan Family: Religion and Domestic Relations in Seventeenth Century New England* (New York: Harper and Row, 1944; reprint, 1996), 102 (page citations are to the reprint edition).

by individual families:

We had a solemn day of thanksgiving at my house for my wife's and son's recovery; my son Eliezer began, Mr. Dawson, John proceeded, I concluded with preaching, prayer; we feasted 50 persons and upwards, blessed be God.¹¹⁹

When Roger Clap, near the end of his earthly pilgrimage, wrote his memoirs for the spiritual benefit of his offspring, he included as a private devotional manual, a series of charges. One of these concerned the well-being of the family:

Worship God in your families. Do not neglect family prayer, morning and evening. And be sure to read some part of the Word of God every day in your families, in ordinary course. And be sure to instruct your families in the grounds of religion. And be yourselves patterns, by your holy lives and conversations, unto your children.

Clap thought of himself as a pattern.

If you observed any virtues in your parents, (though they were but few) imitate them in that which is good, that God may be with you, as He was with your fathers!¹²⁰

A Holy Community

Spirituality moved from the church to the home and then into the community. Private (outside of church) devotion took place in a variety of settings and throughout the day and week. In increasing order in degree of privacy, private devotions took place in: *private meetings*, *family devotions*, *private conferences*, and *secret devotions*. Every member of the Puritan society would have been expected to take part in all four forms of private devotion.

Having previously discussed family devotions, we shall go on to the others.

¹¹⁹Horton Davies, *The Worship of the English Puritans* (Westminster: Dacre, 1948), 282.

¹²⁰Bercovitch, 20.

Private Meetings

Puritans met regularly in “private meetings” in order to encourage each other and pray for one another. These weekly, biweekly, or monthly meetings were held in homes in every community. The practice was brought from England, where home meetings had often been the only means of Puritan worship during periods of persecution. It was an opportunity for lay people to prophesy, pray, and counsel one another.¹²¹

Thomas Paget, Lancashire divine, encouraged home meetings as an enlargement of family devotions:

It is not only lawful and expedient but also useful and necessary that the governor of a family sometimes, as extraordinary occasions require . . . do call for and crave the company and assistance of some godly brethren and Christian neighbors, for the more solemn performance of religious duties together.¹²²

In New England, pastors agreed on the importance of private meetings. Connecticut pastor, Thomas Hooker commented: “A man that is asleepe cannot awaken himselfe, but another man, that is but new awake., can stirre another better than himselfe.”¹²³

Cambridge pastor, Thomas Shepard wrote, “in some cases, a private brother may do more than a Minister.” Shepard listed six ways the private meeting could act as a channel for the Holy Spirit:

¹²¹ Hambrick-Stowe, 231.

¹²²R.C. Richardson, *Puritanism in North-West England: A Regional Study of Chester to 1642* (Manchester: Manchester University Press, 1972), 90.

¹²³ Hambrick-Stowe, 138.

(1) as a small group Christians could more easily express “love for one another”; (2) as a community of prayer it could exercise “earnest prayer for the Church” of which it was a part; (3) by “timely exhortation” members could apply the Gospel to others in a direct way; (4) it gave members the opportunity to engage in “instructing and teaching one another, as occasion serves”; (5) it could be a means of God’s grace “in Comforting those that be sad” or in mourning; (6) it was a forum in which members, even those “fallen with a spirit of meekness;” could learn to express their faith and the gifts of the Spirit more boldly.¹²⁴

Private meetings were an effective means of integrating individuals into the devotional matrix of New England spirituality. John Hull, for example, noted in his diary that in August 1666, the meeting to which he belonged held a special fast day in honor of his father’s death. “Our private meeting kept at our house a day of humiliation to show their sympathy with me, and to implore the Lord for his poor people here, to direct us and our rulers, etc., and for his poor suffering saints in England.”¹²⁵ Ten years later Hull’s son-in-law Samuel Sewall took up residence in his home and began attending the same group, now convening every other week on Wednesday. Sewall made an entry in his diary every time he attended, thereby providing us with data on the regularity and significance of the Meetings. Once Sewall had joined this devotional group, nothing interfered with his attendance except travel. Not even the death of a child, as we have seen.¹²⁶

¹²⁴ Hambrick-Stowe, 138.

¹²⁵ John Hull. "The Diaries of John Hull, Mint-master and Treasurer of the Colony of Massachusetts Bay," *Archaeologia Americana: Transactions and Collections of the American Antiquarian Society*, vol. 3 (1857) 156.

¹²⁶ Hambrick-Stowe, 139.

Private Conferences

A more occasional, yet another important aspect of private devotional activity, was the private conference. This was the seeking out of another spiritually mature Christian for spiritual counseling and guidance. The private conferences was a means by which individuals were guided through the conversion process, by which church members were screened and led to make a public profession of faith, by which parents attempt to gradually to bring children and servants to the experience of conversion, and by which saints helped one another to grow in grace.¹²⁷

Puritan devotional manuals, such as John White's, *A Way to the Tree of Life* pointed out that "pilgrims on their way to glory ought to seek out much conference, especially with Ministers, and other experienced Christians."¹²⁸

One instance of the role of private conference is found in the memoir of William Adams, a student at Harvard. Adams' friend was wrestling with the question of whether to accept the call to ministry of the church. When he came to Adams with this dilemma he was "in a miserable exigency" as how to proceed. He struggled, as other graduates could, not only with the question of a specific call to a church, but with the question of his call to ministry itself. Adams recounts a number of meetings that he had with his friend, including several sleepless nights in conference, until finally the crisis was resolved.¹²⁹

¹²⁷ Hambrick-Stowe, 257-8.

¹²⁸ John White, *A Way to the Tree of Life: Discovered in Sundry Directions for the Profitable Reading of the Scriptures* (London: 1647) 4; quoted in Hambrick-Stowe, 257.

¹²⁹ William Adams, "Memoir of the Reverend William Adams, of Dedham, Mass." Massachusetts Historical Society Collections, series IV, vol. 1 (1852), 10-11.

Secret Devotions

Secret Devotion, the deepest and most personal practice of private devotion, lay at the heart of Puritan spirituality. Sometimes called “closet” devotions, they were considered absolutely necessary, and considered mandated by Christ himself: “when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matthew 6:6).¹³⁰

According to Hambrick-Stowe:

They were the means by which new Englanders attain the highest reaches of mystical experience possible within their system of spirituality. . . . They were most commonly performed immediately before retiring and after waking, often while still in bed. They provided the crucial point of contact between the person and God, without which the outward forms of public worship and family devotions could become mere hollow and hypocritical performances.¹³¹

Secret devotions generally were comprised of three activities. First was the reading and study of the Bible and other devotional books, followed by meditation and finally prayer. Some also included psalm singing and diary keeping (which was associated with meditative self-examination and prayer). Sermon notes, and the biblical passages that were expounded, were also taken into their times of secret devotion.

Conclusions

We have seen that the Puritans had a very high regard for the Scriptures and for the

¹³⁰ Hambrick-Stowe, 270.

¹³¹ Ibid.

preaching of it. In their preaching they took great care not only to expound scripture accurately but also to apply it robustly. Many Puritan sermons have been preserved and it is clear that it was normal for their messages to include about one-third to one-half application.

We have seen the evidences of genuine piety among the Puritans, both in England and New England. The importance of the sermon probably cannot be overestimated as a major spiritual contributor to that piety. It appears that the emphasis on "uses" or application had a positive and practical effect. The sermon was most certainly the "launching point" for many of the other activities mentioned, which, in turn, also contributed to the piety of the Puritan communities. It may be argued that the "habits of holiness" mentioned above may have themselves been the cause of Puritan piety, but I am convinced that, to the Puritan, the biblical message preached from the pulpit would be considered critical and of prime importance in the chain of events.

PART II

A STUDY OF SERMON COMPONENTS IN CONTEMPORARY NEW ENGLAND PREACHING

Introduction

Part Two shifts from our Puritan forefathers to the evangelical preaching in New England pulpits today. Considering the strong emphasis that our Puritan forefathers placed on application, I want to determine if contemporary evangelical preaching does the same. At the onset, I believed I would find that contemporary preaching would contain far less emphasis on application than was found in seventeenth-century New England preaching. This was based on my personal observations over my fifty-five years here in New England and on a general feeling about my own preaching style.

It doesn't take a new study to show that the presence and practice of the New England church no longer affects the spiritual climate of the area as it once did. The evangelical pulpit is no longer holds the same place of authority either. Many people feel that preaching is not having the impact on the congregation, that it should.

In spite of the “nice job” and “good message” heard at the door, sometimes you look around and wonder, “Is anyone’s life being changed around here? Are we really making progress?”¹³²

Certainly the church is experimenting with new ways to communicate to be more effective, including the use of drama and multimedia. I have used these myself, with the goal of bringing the relevance of the biblical text to more people in the congregation.

Could it be, that in spite of all the methods used, contemporary preaching still is short on application? And could that be contributing to the overall ineffectiveness that many pastors feel about their messages? *And how much application does the typical evangelical sermon have?* Answering that question is the focus of Part Two. In Chapter

¹³²Edward K. Rowell and David L. Goetz, *Preaching With Spiritual Passion* (Minneapolis, Minn.: Bethany House, 1998), 35.

3 (Literature Review), I indicated that there is a strong belief among scholars that there has been a deficiency in this area. In spite of the fact that this is beginning to change, and there is a growing emphasis on preaching with application in view, unlike the extensive studies of Puritan preaching, there has been little or nothing done in the way of a quantitative measurement of “application levels” in modern day sermons.

Project Design

Part Two consists of a quantitative, analytical research study of preaching from thirty-one different evangelical pastors in New England. After concluding that the Puritans’ emphasis on application made a positive impact in the lives of the Puritan community, I will now try to measure the proficiency or deficiency we have in this area today. I have set up a study to measure the amount of sermon time that is spent on the various components of the message, thus giving a comparative measurement for application.

Methodology

There were two main aspects to this research, a sermon analysis and a senior pastor survey. For both I consulted with a social scientist to help me to set up a valid study.¹³³

Then I contacted and secured the help of thirty-five senior pastors from various evangelical Protestant churches in the Hartford area. I tried to choose from all the various denominational groupings, and some non-denominational churches. I requested the pastors help and assured them that their input would be confidential. Appendix I-A

¹³³ My thanks and gratitude go to Dr. Brian Auday, Department Chair Professor of Psychology at Gordon College.

contains the *Telephone Call Script* that I used each time I asked a pastor to participate. To each one who chose to participate, I sent a letter explaining what was needed (Appendix I-B) along with a copy of the survey and a postage-paid return envelope for the survey and recorded sermons.

Sermon Analysis

I asked each senior pastor to send me four recorded sermons, that would be representative of their “typical” preaching. I asked them not to give me their “holiday” or “special” messages, but rather the preaching that characterized the regular pulpit ministry of the church.

I designed a *Sermon Listening Sheet* that contained the elements of preaching that I wanted to measure (Appendix I-C). Included were: *introduction, scripture reading, teaching, application, conclusion* and/or *challenge/invitation*, and *other*.¹³⁴ Illustrations, humor, etc., were categorized according to their use (if to teach, then in *teaching*, if to apply, then in *application*, etc.). I did this so that I could compare the time spent in making application to the other major components of an evangelical sermon.

I enlisted some volunteers from my church to help me analyze the sermons. I tried to choose people who I knew to be careful and studious. Most had some advanced education and all a willingness to help. The volunteers were trained in how to listen to the messages and how to use the listening sheet. I did this by meeting with them in small

¹³⁴ It became apparent that another element should have been included on the Listening Sheet, the element of *Prayer*. This inadvertent mistake created some problems for the evaluators. I instructed them to consider an opening prayer as part of the *Introduction*; a closing prayer as part of the *Conclusion* or *Invitation/challenge*; and any other prayers during a sermon as part of *Other*.

groups and explaining the working definition for each of the preaching categories. Then together we listened to parts of several sermons and compared results. This helped the volunteers to understand how to determine the categories. Because of the purpose of the study I spent extra time helping them to identify application portions. Each volunteer was given several sermons at a time to analyze, never more than one from each pastor.

The working definition of application that was in this study was based the one given Broadus:

“ . . . that part, or those parts, of the discourse in which we show how the subject applies to the persons addressed, what practical instructions it offers them, what practical demands it makes upon them.” ¹³⁵

I explained that whenever the preacher moved from teaching the Bible to “how” it affects us or how we should respond to it, it is considered “application.” Also, when the sermon *conclusion* or *invitation/challenge* were addressing the message of the sermon in an applicatory way, that too should be considered as application on the Listening Sheet.

After they recorded the amount of time in each message for each category, the data was collected and each preaching element category was converted to percentage of total sermon time (to account for differing sermon lengths). For example, a result of 44% *Application* would mean that 44% of the total time of the sermon was spent on Application. This data was then used for further analysis.

Senior Pastor Survey

The same thirty five senior pastors were also asked to complete a confidential, self-administered survey that asked for some statistical information about the church

¹³⁵ Broadus, 210.

(denomination, age, size) and the pastors' opinions about spiritual health of the congregation and also some information about their preaching style. A blank survey is included as Appendix I-D. The survey information was then compiled and used for further analysis.

In this survey I asked each pastor to estimate the percentage of time he felt he used for each of the sermon categories. I did this to compare these "guesstimates" to the actual results from the recorded sermons, to see if there were any trends in perception.

Project Implementation

Of the thirty-five pastors who initially consented, thirty-two actually submitted recorded sermons and completed the survey. One of these samples was excluded because the pastor was an interim of only two months, making very doubtful any possible correlation between the pastor's sermons and the state of the church. Of the remaining 124 recorded sermons submitted, four were defective and excluded from the study, leaving 120 useable messages. Each message was listened to by myself or one of the trained volunteers, and about one third of those listened to by volunteers were then reanalyzed by me to check for consistency of analysis. If I found any significant discrepancy, I then reanalyzed all other sermons done by that volunteer. A table of the raw data is included in the Appendix II-A and Appendix II-B shows a the same data converted to percentage of total time.

The data from the thirty-one surveys is also included (Appendix II-C) and some summary categories were added and can be found in Appendix II-D. (Please note that the analysis code used for questions B1 through C1g were inserted onto the blank survey for

clarity (Appendix I-D)).

Data Analysis

Senior Pastor's Survey

Thirty-one pastors serving evangelical churches in Connecticut (the greater Hartford area), representing nine different denominations and several non-denominational and independent churches, completed surveys which are included in the analysis below. They also submitted 120 recorded sermons which were listened to and analyzed.

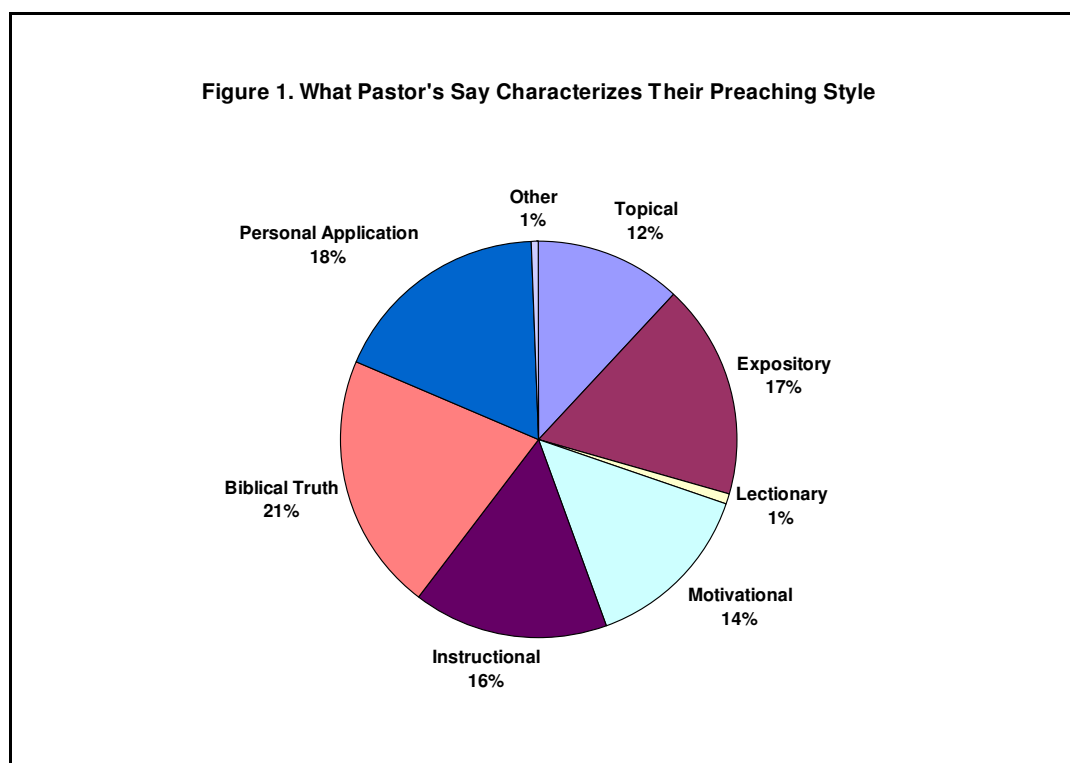
The churches in the survey had many areas of difference. The churches ranged from very new (2 years old), to 369 years old. Their average weekly attendance ranged from 60 to 4,000 people. Some churches were experiencing rapid growth numerically (the most rapid grew 190% over the last two years) while some (3) were declining. On average however, the churches in this study are growing -- combined they experienced a 17% growth rate during the last two years of data collection.

The Senior Pastor's Impressions

Assessing the Pastor's impression of the health of church congregation served (questions B1-B3 on the survey), most pastors had a favorable view (ref. Appendix II-D). Over 60% of the pastors responded on the positive side for all three questions about the health of the church: numerical growth, spiritual growth and overall health. For the three questions only five responses (out of a possible ninety-three) indicated a negative impression (code 4 or 5).

Question C1 asked about the Pastor's preaching style. A number of the typical

categories of preaching were listed and each pastor was asked to indicate how much each characterizes his preaching style. As Figure 1 indicates, pastors included a wide variety into their preaching overall. Probably the most significant thing for the purpose of this study is to notice that the pastors indicated that their emphasis on personal application (18%) was almost equal to the emphasis on Biblical truth (21%).

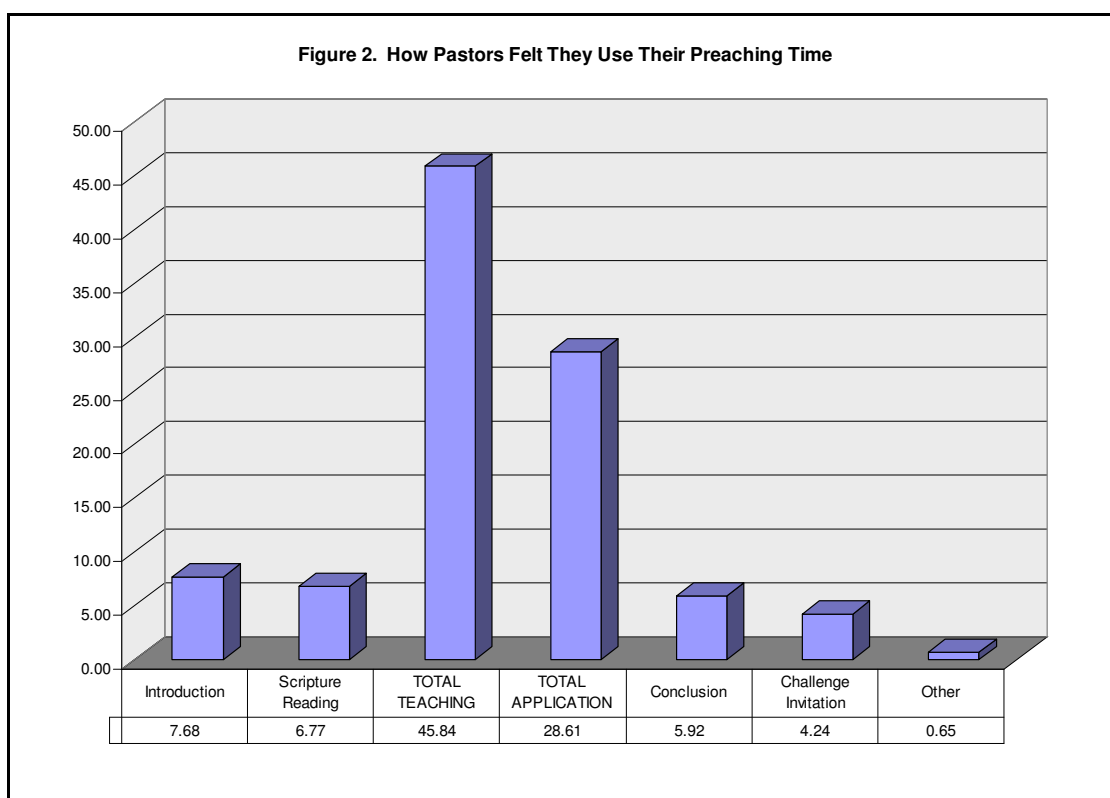


Then the pastors in the study were asked to give their estimation of the percentage of time that they typically spend in their preaching, in the following categories:

- ___% Introduction
- ___% Reading of Scripture
- ___% Teaching the meaning/message of the Scriptures (exposition)
- ___% Illustrations/stories (to explain meaning/message of Scriptures)
- ___% Sermon application
- ___% Illustrations/stories (as a part of Sermon application)
- ___% Conclusion

____% Closing challenge/Invitation
 ____% Other
 100%

These same categories were also used to evaluate the recorded sermons that were submitted. Figure 2 shows the overall choices the thirty one pastors made. In this chart we can see that although the pastors may equally value the need for application and teaching in their messages (Figure 1), they do not necessarily think that they spend an equal amount of time in their sermons in teaching and making application.¹³⁶ Overall the



pastors estimate that 46% of their time spent preaching is used for teaching, while 29% of

¹³⁶As in the entire study, “Total Teaching” and “Total Application” represent the combining of subcategories in the sermon analysis, where “Teaching” is combined with “Illustrations used for Teaching” and “Application” is combined with “Illustrations used for Application”.

it is used to apply the teaching. Puritan preachers, we remember, used from one-third to one-half of their preaching time in the area of application. While 29% is lower than, but comes close to the low end of the Puritans' range, as we shall see later the actual amount of application on the recorded sermons is less than that.

Recorded Sermon Analysis

Each of the recorded sermons was listened to and the message was divided into the same categories mentioned earlier:

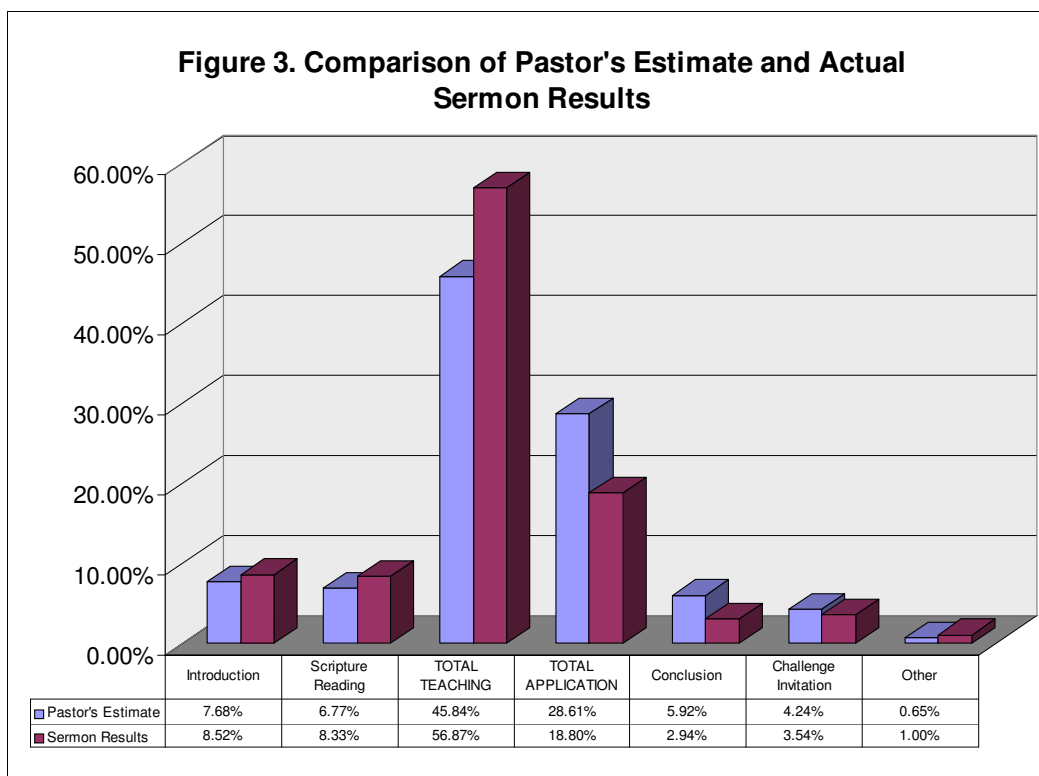
- ___ Introduction
- ___ Reading of Scripture
- ___ Teaching the meaning/message of the Scriptures (exposition)
- ___ Illustrations/stories (to explain meaning/message of Scriptures)
- ___ Sermon application
- ___ Illustrations/stories (as a part of Sermon application)
- ___ Conclusion
- ___ Closing challenge/Invitation
- ___ Other

The results were collected and the data for each sermon was converted to percentages of the total sermon for each category.¹³⁷ The purple bars in Figure 3 show the average for each category measured for all the sermons in the study. The blue bars show the Pastor's estimates (same as Figure 2) of the same categories shown for comparison.

The comparison shows that the actual data and the pastors' estimations were similar in many respects. There was very little difference between the estimates and the actual times for Introduction, Scripture Reading, Conclusion, Challenge/Invitation and Other.¹³⁸

¹³⁷Converting to percentages was done in order to standardize the values for differing length sermons. For example, ten minutes of application time in a 50 minute sermon is different from 10 minutes of application time in a 20 minute sermon.

¹³⁸In fact they were statistically the same.



The differences are significantly more pronounced for Teaching and Application. Together they comprise 76% of the sermon time. Teaching took the largest amount of time (57%), while application accounted for 19%. The actual sermon data indicates that our Puritan forefathers invested a lot more time making application than we do.¹³⁹

The comparison with the pastors' estimates points to the first significant discovery. It shows that the actual amount of time used for teaching was greater than the Pastor's estimates by 11% and the application time was shorter by 10%. Although it should not be surprising that an estimate of this type would vary from the actual measured results, these

¹³⁹Before I began this research I suspected that application in contemporary evangelical sermons would be 10% or less. I was personally surprised that his sermons averaged 19%, but it still falls far short of a Puritan sermon.

differences were statistically significant at a 99% confidence level.¹⁴⁰ It is also noteworthy that the direction of variance is in the direction of *more* teaching and *less* application, indicating that the pastors in the study overestimated the amount of application time and underestimate the amount of teaching time in their preaching.

Among the 120 sermons of the thirty-one pastors there was much variation. The following discussion will focus on the application and teaching categories because of the studies focus. As shown in Figure 4, among the 120 sermons, the total teaching time varies from 18 to 96% and the total application ranged from 0 to 48%.

The sermon data, compiled by each pastor, is presented in Figure 5. The teaching

Figure 4. Results from Sermons Analyzed												
	Introduction	Reading Scripture	Teaching	Illustration for Teaching	TOTAL TEACHING	Application	Illustration for Application	TOTAL APPLICATION	Conclusion	Challenge Invitation	Humor (misc.)	Other
MEAN	8.5%	8.4%	44.5%	12.6%	57.1%	13.6%	5.0%	18.7%	2.9%	3.5%	0.2%	0.8%
MIN	0.0%	1.1%	15.2%	0.0%	18.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
MAX	47.3%	32.9%	78.5%	40.5%	95.9%	35.9%	30.4%	48.3%	12.5%	18.2%	9.9%	14.2%
MEDIAN	2.7%	7.5%	47.4%	23.1%	70.5%	8.2%	6.1%	14.3%	4.7%	0.0%	0.0%	0.3%
COUNT	120	120	120	120	120	120	120	120	120	120	120	120

time averaged 57% for all pastors and ranged from 35% to 85%. Time spent on applying the Scripture averaged 19% and ranged from 1% to 37%.

Comparing how much of their preaching time pastors “felt” they spent on making application (from the survey) to what they actually spent (recorded sermons), shows perhaps how “unaware” we pastors are of what we do when we preach. Figure 6 shows the comparison. Although no one could be expected to perfectly predict the exact

¹⁴⁰Based on a z-test comparison of means for all 31 pastors.

Figure 5. Percentage of Time Preached for Each Category

Church NO.	Introduction	Reading Scripture	TOTAL TEACHING	TOTAL APPLICATION	Conclusion	Challenge/Invitation	Humor (misc.)	Other
1	6.2%	6.6%	47.5%	32.4%	4.5%	1.8%	1.0%	0.0%
2	7.5%	18.6%	35.2%	26.6%	2.5%	8.7%	0.2%	0.7%
3	7.3%	14.0%	45.1%	20.7%	2.8%	9.9%	0.0%	0.0%
4	11.0%	8.0%	47.6%	23.4%	3.8%	3.0%	0.6%	2.6%
5	8.8%	6.8%	58.7%	22.3%	1.3%	2.1%	0.0%	0.0%
6	4.9%	9.3%	35.6%	36.5%	6.8%	6.8%	0.2%	0.0%
7	7.3%	6.4%	55.1%	16.0%	4.1%	10.5%	0.0%	0.7%
8	2.3%	2.6%	81.5%	8.8%	0.3%	0.0%	0.0%	4.5%
9	15.2%	5.0%	53.1%	25.1%	1.5%	0.0%	0.0%	0.0%
10	17.8%	6.6%	46.1%	25.1%	3.1%	0.6%	0.7%	0.0%
11	13.0%	9.1%	54.4%	18.7%	2.0%	2.8%	0.0%	0.0%
12	10.4%	7.5%	51.4%	19.5%	2.8%	6.9%	0.0%	1.5%
13	9.4%	6.4%	61.3%	20.6%	2.3%	0.0%	0.0%	0.0%
14	8.1%	7.0%	59.7%	13.9%	2.8%	8.2%	0.1%	0.1%
15	6.6%	10.3%	41.0%	29.8%	3.2%	3.6%	0.1%	5.3%
16	9.3%	4.2%	47.2%	27.0%	6.0%	1.5%	3.0%	1.8%
17	7.8%	9.6%	65.2%	14.0%	2.3%	0.8%	0.0%	0.3%
18	6.2%	10.6%	57.2%	17.2%	4.0%	4.8%	0.0%	0.0%
19	15.8%	10.1%	42.5%	21.5%	4.6%	5.5%	0.0%	0.0%
20	4.7%	5.8%	57.7%	22.8%	4.9%	4.2%	0.0%	0.0%
21	3.0%	9.9%	53.9%	28.3%	0.9%	3.3%	0.1%	0.7%
22	7.8%	8.6%	61.2%	17.2%	4.5%	0.7%	0.0%	0.0%
23	8.1%	6.2%	57.3%	25.4%	2.4%	0.7%	0.0%	0.0%
24	8.5%	5.3%	67.2%	12.1%	2.1%	4.4%	0.0%	0.4%
25	2.3%	3.8%	85.1%	5.8%	0.8%	2.3%	0.0%	0.0%
26	4.5%	8.3%	76.4%	8.8%	0.8%	1.0%	0.0%	0.2%
27	8.3%	10.2%	60.7%	15.4%	5.4%	0.1%	0.0%	0.0%
28	10.1%	10.3%	69.0%	1.3%	2.4%	6.9%	0.0%	0.0%
29	10.4%	13.8%	56.7%	16.7%	1.8%	0.6%	0.0%	0.0%
30	5.8%	9.4%	64.0%	4.8%	2.4%	8.1%	0.0%	5.4%
31	15.8%	7.8%	68.3%	5.1%	2.2%	0.0%	0.0%	0.8%
AVG.	8.5%	8.3%	56.9%	18.8%	2.9%	3.5%	0.2%	0.8%
MAX	17.8%	18.6%	85.1%	36.5%	6.8%	10.5%	3.0%	5.4%
MIN	2.3%	2.6%	35.2%	1.3%	0.3%	0.0%	0.0%	0.0%
MEDIAN	8.1%	8.0%	57.2%	19.5%	2.5%	2.8%	0.0%	0.0%
COUNT	31	31	31	31	31	31	31	31
VAR	0.0015	0.0010	0.0144	0.0073	0.0003	0.0011	0.0000	0.0002
ST.DEV.	0.0388	0.0324	0.1199	0.0856	0.0160	0.0326	0.0057	0.0155
Z-TEST (95%)	-1.96	-1.96	-1.96	-1.96	-1.96	-1.96	-1.96	-1.96
95% +/-	-0.014	-0.011	-0.042	-0.030	-0.006	-0.011	-0.002	-0.005
x+	7.2%	7.2%	52.6%	15.8%	2.4%	2.4%	0.0%	0.3%
x-	9.9%	9.5%	61.1%	21.8%	3.5%	4.7%	0.4%	1.4%
Z-TEST (99%)	-2.5758	-2.5758	-2.5758	-2.5758	-2.5758	-2.5758	-2.5758	-2.5758
99% +/-	-0.018	-0.015	-0.055	-0.040	-0.007	-0.015	-0.003	-0.007
x+	6.7%	6.8%	51.3%	14.8%	2.2%	2.0%	-0.1%	0.1%
x-	10.3%	9.8%	62.4%	22.8%	3.7%	5.0%	0.5%	1.5%

Figure 6 - Comparison of Application in Sermons and Pastors Survey

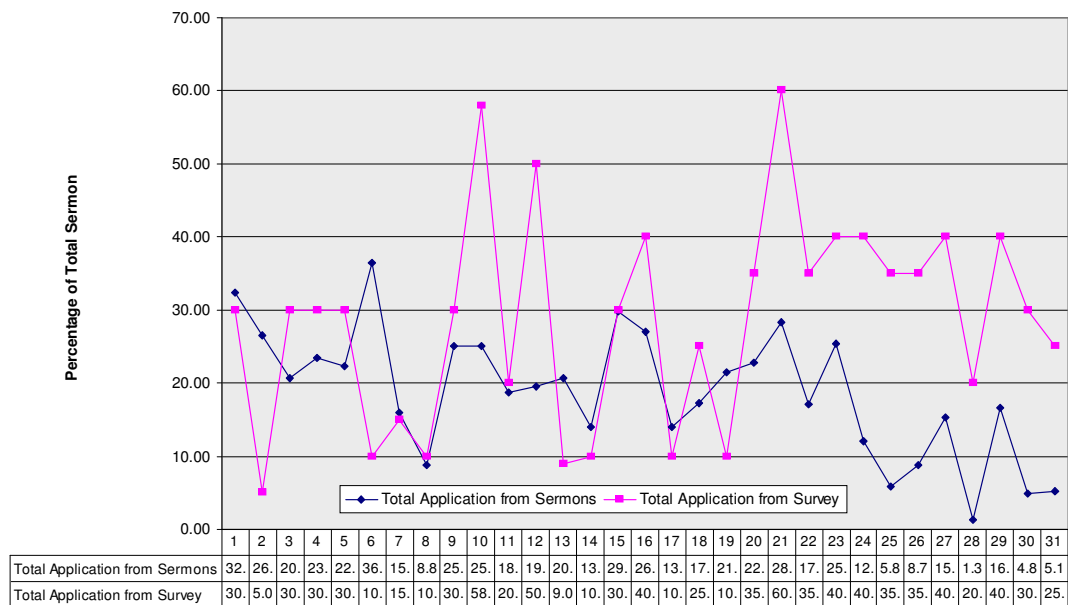
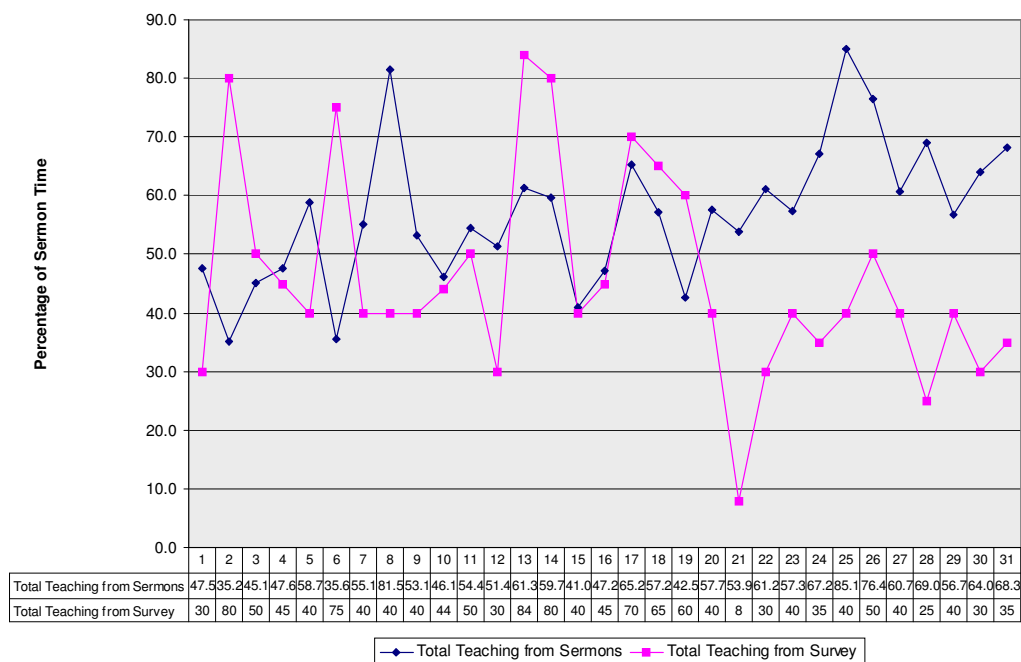


Figure 7 - Comparison of Teaching in Sermons and Pastor's Survey



percentage of a value that naturally varies from sermon to sermon, quite a few pastors had radically different estimations of the time they used in applying their teaching than what their four sermon sample showed. Although eight pastors underestimated the time spent on application, twenty-three overestimated the time they used, and some by very wide margins! In fact, the preacher who spent the fewest minutes on application in the sermon analysis (1.3%) estimated that he spent 20% of his time on application, higher than the average for the study! A sample of only four messages may be responsible for this difference, but looking at the overall comparison in Figure 6, indicates to me that the pastors surveyed did tend to overestimate the amount of time they spent in applying the message.

The estimation of teaching time, shown in Figure 7, was almost equally divergent (46% vs. 57%), but in the opposite direction - underestimating the actual amount twenty-three out of thirty-one times. As stated earlier, it too was statistically significant.

Further Analysis

Other correlation's were looked for in the data that had to do with application or teaching time. Trends were observed, but none were observed at the level of statistical significance.¹⁴¹

The survey included information about the congregation size, now and for the last two years. This gave the opportunity to determine a growth rate for each year. These two were then averaged to give a “two year growth rate” (Appendix II-D).

¹⁴¹ A regression analysis was performed comparing sermon application time and preaching time to look for any correlation with possible indicators of church health and growth factors from the survey that pastors filled out.

Figure 8 - Teaching and Application Ranked by Two Year Growth Rate			
Church No.	Two Year Growth Rate	Total Teaching	Total Application
27	190.0%	53.9%	28.3%
13	48.6%	54.4%	18.7%
37	41.9%	56.7%	16.7%
17	26.0%	61.3%	20.6%
32	20.7%	67.2%	12.1%
1	19.7%	47.5%	32.4%
19	16.4%	41.0%	29.8%
38	15.6%	64.0%	4.8%
3	13.6%	45.1%	20.7%
39	13.4%	68.3%	5.1%
34	12.2%	76.4%	8.8%
6	11.8%	35.6%	36.5%
2	10.0%	35.2%	26.6%
30	9.5%	61.2%	17.2%
35	9.5%	60.7%	15.4%
5	9.5%	58.7%	22.3%
31	9.3%	57.3%	25.4%
33	9.1%	85.1%	5.8%
9	8.3%	81.5%	8.8%
36	7.9%	69.0%	1.3%
4	6.5%	47.6%	23.4%
7	4.8%	55.1%	16.0%
26	4.0%	57.7%	22.8%
21	3.9%	65.2%	14.0%
10	3.6%	53.1%	25.1%
20	3.4%	47.2%	27.0%
18	2.0%	59.7%	13.9%
16	1.4%	51.4%	19.5%
11	-2.4%	46.1%	25.1%
24	-2.7%	42.5%	21.5%
22	-9.3%	57.2%	17.2%

I wanted to see if there was any correlation with the growth rate of churches and the time spent on application by those pastors. Figure 8 shows the churches ranked by descending two-year growth rates along with the percentages of application and teaching found in the sermons submitted by the pastors.

Churches were then divided into three groups according to the two-year growth rate: a rapidly growing group (over 10% growth), a moderately growing group (less than 10% growth), and a declining growth group (negative growth). These are shown in blue, green and brown respectively on Figure 8.

Figure 9 shows the means of the three groups for teaching and application time. It indicates there was no real correlation with growth rate for either teaching or application time in the sample population. In fact, the declining growth group had slightly higher percentage of application than the high growth group, although these

were not

statistically significant.

Sermon application was also compared to the pastor's impression of the congregations perceived health. In the survey (Appendix I-D),

Figure 9. Average Teaching and Application Percentages based on Growth Rates		
Growth Rate	Teaching	Application
High	54.4%	20.1%
Moderate	60.7%	17.2%
Declining	48.6%	21.3%

pastors were asked to indicate how healthy they considered their congregation on a rating scale from 1 to 5 (very healthy to very unhealthy). Dividing up the five choices of health, Figure 10 shows the mean percentage of total application for each group. The average

Figure 10. Comparison of Percieved Health of Congregation and Application Time Found in Sermons						
	Very Healthy (1 & 2)		Healthy (3)		Unhealthy (4&5)	
Total Application by Percieved Health Categories	26.6%	1	25.1%	3	8.8%	4
	25.1%	1	20.6%	3	13.9%	4
	14.0%	1	21.5%	3	17.2%	4
	8.8%	1	28.3%	3	16.7%	4
	15.4%	1	12.1%	3	27.0%	4.5
	4.8%	1	5.8%	3		
	32.4%	2	5.1%	3		
	20.7%	2				
	23.4%	2				
	22.3%	2				
	36.5%	2				
	16.0%	2				
	18.7%	2				
	19.5%	2				
	29.8%	2				
	22.8%	2				
	17.2%	2				
	25.4%	2				
	1.3%	2				
Mean	20.0%		16.9%		16.7%	

time for application was higher for healthier congregations and lower for less healthy and unhealthy ones.¹⁴² This was not a statistically reliable trend. If similar studies are undertaken by others in the future, perhaps more clarity can be obtained. I will offer some suggestions in the next chapter.

When I analyzed the data for other factors that may be related to the time of sermon

¹⁴² A chi-square test on the means for the three categories turned out insignificant for variation.

application, none of these showed even the slightest correlation. And certainly no comparisons that I looked at showed an opposite trend (more application resulting in a result that would be perceived as negative).

CHAPTER 5

OUTCOMES

Part One examined the preaching of America's first Evangelicals, the Puritans. The sermon was the main element in their worship and was the "launching point" for many other activities, which contributed to the piety of the Puritan communities. Much has been written about the Puritan preaching style, but perhaps the most distinctive and important element of Puritan preaching was the importance it placed on application. Puritan preachers often used one third to one half or more of their preaching time drawing out relevant applications.¹⁴³

Time is certainly not the only, and most likely not the best measure of effectiveness in any form of spoken communication. No quantitative study can accurately measure the words and phrases themselves and their power to communicate. Thus it is certainly possible to be extremely effective at teaching Biblical truth or applying its message to the heart and life of the hearer and not use a lot of time.¹⁴⁴ On the other hand, if we think something is important we will allow sufficient time for it in our presentation. We know

¹⁴³Packer, 287.

¹⁴⁴The well-known story of the Lincoln and Everett addresses at Gettysburg is an anecdotal reminder. The main speaker at the dedication of the Soldiers' National Cemetery in Gettysburg, was to be Edward Everett, a distinguished orator who had served as Secretary of State, U.S. Senator, U.S. Representative, Governor of Massachusetts and President of Harvard University. After a well received two hour speech by Everett, now largely forgotten, Lincoln spoke for just over two minutes -- so briefly that the attending photographer failed to capture his image during the speech, but now known to all as the famous Gettysburg Address.

that the Puritans stressed the importance of applying the message of the sermon; so much so that they structured their preaching to include a well-defined “use” or application section. Their homiletic teachers took pains to categorize the different ways Scripture could be applied. They mapped out time to apply the message. And it would have been unthinkable to teach a Bible passage and not to apply what had been taught!

Part Two consisted of a quantitative study of contemporary evangelical New England preaching. It is an attempt to measure the seriousness of preachers in trying to make relevant application of the biblical text. This study presupposes that every preacher wants to “connect” with his congregation in a meaningful and relevant way. Using the same unit of measurement, “time allotted”, how does the contemporary evangelical preacher compare to his/her Puritan forefathers?

The first thing we saw is that when pastors are asked to estimate the amount of time they spend making sermon application, they tend to overestimate the amount when compared to actual sermons preached. And similarly, when asked to estimate teaching time, they underestimate it by almost the same amount. While on average the pastors in the study estimated that they spend 29% of their time on application, in reality they spend 19% at that activity, and while they estimated they spent 46% of their time teaching, in reality it was 57%. Focusing on application, an average of 19% falls far short of our Puritan forebears.

The Puritans had a very high regard for the Scriptures and for a careful and thorough exposition of it; but also made sure to place an equal emphasis on uses or application. Teaching without application was a failure to teach the Scriptures completely, they believed. As puritan William Ames admonished, “They sin . . . who stick to the naked

finding and explanation of the truth, neglecting the use and practice in which religion and blessedness consist. Such preachers edify the conscience little or not at all.”¹⁴⁵

The study shows that the time contemporary evangelical preachers spent on applying the message falls far short of that of our Puritan forefathers.

Observations

The research conducted resulted in a measurement of the actual amount of time that a sample population of New England pastors spent on the major components of preaching. It did not totally confirm my preconception that modern-day preachers are woefully lacking in the emphasis on application, but it did not totally dispel it either. I was surprised to find that almost 20% of our preaching time was spent on applying the message; I thought it would be less than that. However, in comparison to our Puritan forefathers, it appears that we fall far short of the emphasis they made in this area.

Earlier I concluded that there was sufficient reason to list Puritan preaching as one of the main contributors to the pervasive practice of godliness and piety among the Puritan populations, both in the New and Old World. It was also my conclusion that it was their emphasis on application in their sermons that was most distinctive and made the greatest difference. From this study we can see that this is substantially more time spent on application than preaching in the contemporary preaching sample population, and most probably in the pulpits in New England today.¹⁴⁶

¹⁴⁵ Ames, 192.

¹⁴⁶ There is no way for me to know the extent of the preaching population that these results could apply to. It seems reasonable that New England would probably apply, at least urban Southern New England. I know of no other similar studies on modern preaching to compare the

Conclusions

Every preacher knows there are many things necessary for good preaching. Almost any text on preaching would include things like careful exegesis, the use of illustrations and humor, solid introductions and other areas of mechanics. In addition, the preacher is wise to understand the needs and makeup of the congregation, and of course there must be a dependence on the Holy Spirit at every step.

But another thing is *always* necessary. At the conclusion of His longest recorded sermon, Jesus made His expectations crystal clear when He said:

Matthew 7:24-27 ²⁴“Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. ²⁵The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. ²⁶But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. ²⁷The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

To Jesus, successful preaching was not simply to disseminate truth. Successful preaching was not bringing the congregation to an understanding of the truth. To Jesus, an effective sermon resulted in people grasping truth *and putting it into action!* As Fabarez says, “Biblical preaching always aims to change lives. If this is not the conscious goal of the preacher, then the preacher will miss the very point of his calling.”¹⁴⁷

“Grasping the truth and putting it into action” is another way to define application. Without points of clear, relevant application a sermon is powerless. I have shown that contemporary evangelical overestimate the amount of application contained in their results with.

¹⁴⁷Fabarez, xi.

sermons. Perhaps this is because we know application is crucial, and we want to believe that our preaching contains it. But it doesn't. At least not as much as we believe it should, and certainly not as much as was found in the Puritan sermons.

Truth without application is inadequate. As J. I. Packer put it, "Preaching is essentially teaching plus application ...where the *plus* is lacking something less than preaching takes place."¹⁴⁸ Fabarez pleads:

To be faithful and effective preachers, we must ensure that we are doing all that *we* can in every sermon to assist our people in becoming "doers of the word." We must be sure that we are not just presenting biblical information or simply lecturing about the Bible. Rather, we must verify that we are actually *preaching*. We must unabashedly do what all great preachers have always done—we must cause our people to gaze face to face in the mirror of [James 1:23](#) and commit themselves to change in the area which God's Word is addressing to them each week.¹⁴⁹

The information contained in this thesis should compel us as preachers of God's Word to redouble our efforts to apply the text faithfully, passionately and urgently each time that we step into the pulpit. May God bless these efforts with changed lives!

My Personal Journey

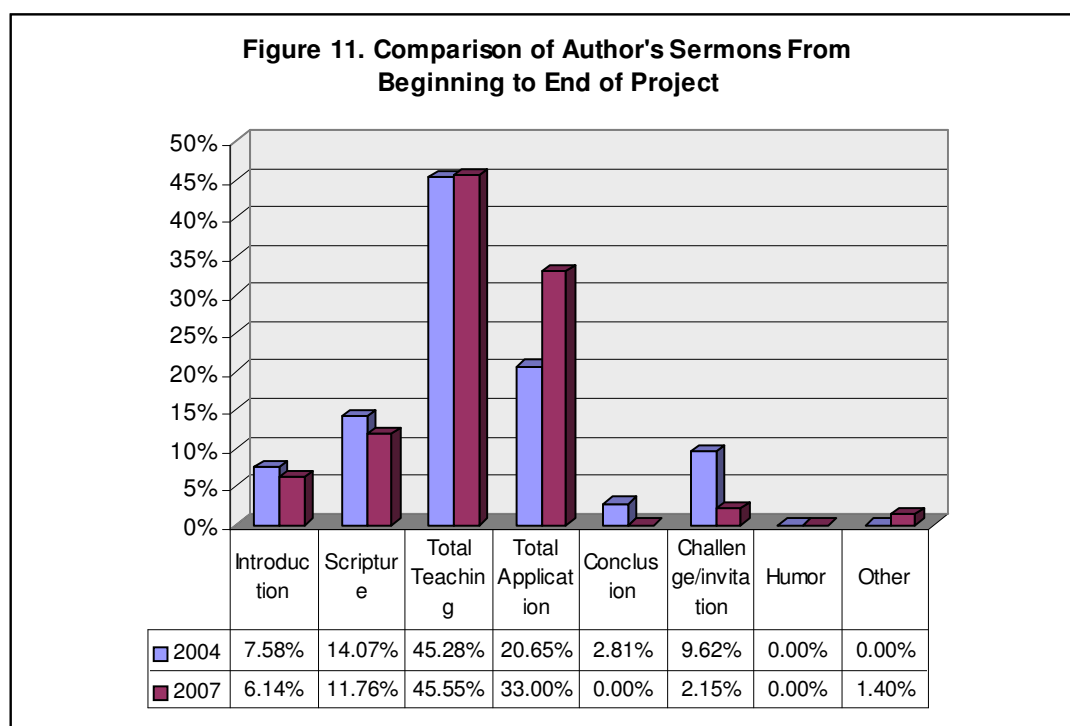
As I stated earlier, I undertook this study after learning of the Puritans emphasis on application. I sensed that there is a real application shortage in modern preaching, and more personally, in my own. Now, after assessing the difference, am much more convinced that this area of application needs ongoing emphasis.

¹⁴⁸ Dick Lucas, Alec Motyer, J. I. Packer and others, *Preaching the Living Word: Addresses from the Evangelical Ministry Assembly* (Great Britain: Christian Focus Publications, 1999), 31.

¹⁴⁹ Fabarez, xiv.

Over the course of the three years that I have been working on this project I have personally reexamined my preaching, seeking to increase my applicational content. In fact, I often prepare messages now, with application as the chief goal.

Since I included my own preaching as one of the thirty-one pastors in the original analysis, I did a follow-up to find out if my three years of personal reflection on this subject has made any difference in the way I now preach. Figure 11 shows a comparison between the four sermons included previously (from 2004) and the four most recent



sermons I have preached (from 2007). As you can see the average time spent applying the message has increased from 20% to 33%. In fact, the percentage of total application for the four sermons from 2004 was, 10%, 16%, 24% and 32% ; and for my sermons in 2007 they were, 23%, 32%, 34% and 42%. Not one of the current sermons was below the average of 20%, just three years ago.

Although there are not enough samples in this "mini" study to analyze the results statistically, it does show a trend that I am quite pleased with.

Shortcomings

This study has some built-in shortcomings, some of which I have previously alluded to.

In this study, the *time* of application, teaching, etc., was measured. As stated earlier, it is obvious that time is not the only or the best measure of communication effectiveness. Just because a pastor spends less time on applying the message, it may not be true that he did a less effective job.

Another shortcoming found in this study comes from the difficulty of distinguishing of the various components of preaching, especially application elements. In setting up this study, it became clear to me that some teaching in itself has *implied* application. This is certainly true of the teaching of the Bible. When the Bible is taught, just the teaching of it can, and often does, imply some form of application to the hearer. In this study, application that was *implied* simply by teaching, was NOT considered part of the pastor's application time. Without doing this, it would have been difficult, if not impossible, to distinguish between teaching and application. Another reason for doing it this way is to give a better comparison to Puritan sermons, where many times there was a clearer distinction between teaching, doctrine and application.

I also mentioned that it is difficult, if not impossible, to assess with certainty the effect that the Puritans preaching ministry had on the overall piety of their culture. There were obviously many other factors that would have contributed to it.

Another shortcoming in this study has to do with the measure of Church health that I chose. In the survey to the pastors, when I asked about church health, I used two types of questions. The first type tried to gauge the *pastors opinion* on the health of the church he served. This is obviously very subjective, and based on just one person. The second type of question concerned a measure of *church growth*, specifically the amount of people who attend the regular Sunday morning worship service of the church. Again, numerical growth is probably not the best measure of how healthy a church is, although it may be related.

Others have tried to measure church health with more accuracy. For example, Mark Devers, in *Nine Marks of a Healthy Church*, relates nine characteristics of a church that reflects the character of God. They are: expositional preaching, a biblical theology, a biblical understanding of the good news, a biblical understanding of conversion, a biblical understanding of evangelism, a biblical understanding of membership, a biblical church discipline, a promotion of Christian discipleship and growth, a biblical understanding of leadership.¹⁵⁰

Stephen Macchia in *Becoming a Healthy Church* identifies ten characteristics.¹⁵¹ The characteristics represented in studies like these would be a better choice to measure true church health, in my opinion. Perhaps that is why I found no statistically significant correlation between greater application and healthier churches. If this study were to be duplicated in the future, I would suggest that some of the other tools to measure church

¹⁵⁰ Mark Devers, *Nine Marks of a Healthy Church* (Wheaton, Ill.: Crossway Books, 2004), various pages.

¹⁵¹ Stephen A. Macchia, *Becoming a Healthy Church: 10 Characteristics* (Grand Rapids, Mich.: Baker Books, 1999), various pages.

health be incorporated.

Looking to the Future

As was mentioned earlier, there appears to be a renewed emphasis being placed on the training and education of evangelical pastors in the art of making application. And although many books and articles are now being written on this subject, there is little or no quantitative measurement of what is actually being done in the pulpit. Anecdotally, many, including myself, have felt that application has taken a back seat to teaching in the modern sermon. Others have commented on the need for preachers to make better, more accurate application points from the biblical text.

In this paper I have tried to make a comparison of the present with the past, but perhaps more important, this paper also provides a “baseline” analysis of contemporary preaching based on time spent making application. I am not aware of any other study that has approached application from this standpoint (and considering the inherent limitations, perhaps for good reason). However if value is seen in this approach, it may prove to be useful in future studies along the same line.

I would also like to suggest that further work be done in the area of comparing the Puritan practice of making sure there was some sort of application drawn from every doctrine that they taught in their sermon with the current situation. I believe we would find that contemporary evangelical preachers teach many facts and truths, without any relevant application for them. It seems that many times the application in the sermon is drawn from just one part of the overall teaching. Perhaps this may prove to be a valuable area for improving preaching effectiveness.

It is my hope and prayer that this work, however flawed, may make a helpful contribution to our understanding of the effectiveness of preaching in our churches today.

APPENDIX I

FORMS AND DOCUMENTS USED IN PART II STUDY

APPENDIX I-A

TELEPHONE CALL SCRIPT FOR SEEKING PARTICIPANTS

Telephone Call to Request Involvement in Survey

1. Call and speak with the Senior Minister.
 2. Hello. My name is David Saylor. I'm the pastor of First Baptist Church in Manchester and I'm calling to ask if you would consider participating in a study I'm doing for a Doctorate that I am presently involved in. May I explain a little more?

YES

Thanks. I'm involved in a doctor of ministry program called "Ministering in the New England Context". And I am doing a research paper on preaching in New England. What I am trying to do is to get about 30 pastors in our Hartford area who would be willing to fill out a brief and confidential survey and be able to supply four recent sermons on tape. Any questions so far?

With those tapes, I am going to listen to them (with help) and break down the sermons according to the time given to various components like Introduction, exegesis, illustrations, application, conclusion, etc. Then with that data I am going to try to get an understanding on how much time we preachers spend on these aspects of preaching, and if there is any correlation to aspects of church life that you tell me about in the survey (like church growth and perceived health).

The survey has about 15 question on it. Most will be your opinion of things (like church health and preaching style). A couple will require some hard data (like numerical size of congregation now and in the last two years.)

Do you think you would be willing to participate in this study?

No churches or ministers will be mentioned individually in the study.

If you do I will be sure to give you a copy of the finished study for your own use.

YES

Great. Here's what I will do. After being sure of the address, I will mail you the survey, instructions, and a postage paid return envelope. If you could fill out the survey and enclose four sermon tapes of your recent sermons (preferably the last four weeks, or something close to that). These should be the messages that you give in your main worship service (not weekday or evening, etc.).

Do you think you can do that? YES. Great. And if you can respond to this soon after you receive it, that will also help me.

Thank you. Please call me if you have any questions. My name, address, phone number will be enclosed. My telephone is 649-7509. Good by.

APPENDIX I-B

LETTER SENT TO PASTORS PARTICIPATING IN STUDY

Rev. David Saylor

607 Griswold Street
Glastonbury, CT 06033

<PASTORS_NAME>
<CHURCH_NAME>
<ADDRESS>
<CITY>, CT <ZIP>

January 31, 2005

Dear <PASTORS_NAME>,

Thank you for being willing to participate in the preaching study that I am working on. As I mentioned to you during our telephone conversation, I will need your help in two different ways.

First I will need a copy of four recent (i.e., within the last 4 months) sermon tapes/cds that you feel are a representative sample of the preaching that you normally do at your church. Please do not pick out individual messages - a consecutive set is best. If you could put the church name and/or your name on them and the date preached, this will help me to keep them organized (I will have about 120 sermons to keep track of!).

Second, I need you to fill out the enclosed confidential survey. I don't believe this will take too long. The only questions that will require some research are the ones that ask about attendance size. If this request is just too difficult, based on the way you keep records, please tell me, and if you can substitute with a more accessible indicator (like membership) please do so.

I would also appreciate it if you can complete the survey and send me the tapes/cds as soon as you can. I would like all materials in hand by March 1, 2005. As a pastor I know how hard it is to do everything in a timely way, but I will need ALL the participants information before I can complete the project.

I will also be sure to send you a summary of the results as soon as I can. It will make good kindling at least.

Sincerely yours,

Rev. David Saylor
Pastor, First Baptist Church
240 Hillstown Road
Manchester, CT 06040
Office: 860-649-7509

Home: 860-659-1914

E-mail: FirstB@snet.net

APPENDIX I-C

SERMON LISTENING SHEET (PART ONE)

[illegible]

APPENDIX I-C

SERMON LISTENING SHEET (PART TWO)

SERMON NUMBER: C-____-

SERMON SEGMENT CATEGORIES	60 Second Intervals																								Total Sec.
	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74
Introduction																									0
Reading of Scripture																									0
Teaching the meaning/message of Scripture																									0
Illustrations/stories (to explain meaning/message of Scriptures)																									0
Sermon application																									0
Illustrations/stories (as a part of Sermon application)																									0
Conclusion																									0
Closing challenge/Invitation																									0
OTHER																									0
Humor (if not part of any of above)																									0
Rabbit Trail (unrelated time)																									0
	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60	75 min

SERMON SEGMENT CATEGORIES	GRAND TOTAL SECONDS
Introduction	
Reading of Scripture	
Teaching the meaning/message of Scripture	
Illustrations/stories (to explain meaning/message of Scriptures)	
Sermon application	
Illustrations/stories (as a part of Sermon application)	
Conclusion	
Closing challenge/Invitation	
OTHER	
Humor (if not part of any of above)	
Other unrelated time	

APPENDIX I-D
PREACHING SURVEY (PAGE 1)

Preaching Survey

SURVEY BACKGROUND:

This survey is part of a study on preaching being done by David Saylor as part of a doctoral program. The overall purpose of this study is to measure the various parts of preaching (exposition, illustrations, application, etc.,) that make up the preaching of various preachers in the Hartford area, and to see if there is any correlation of these with other factors of church life (like growth or health). A summary of the results will be given to all participating pastors.

As previously mentioned, a second component of this study is for the researcher to listen to a set of a month's worth (four) of sermons from each church, which would represent the typical preaching of the senior pastor. Please make these sermons available when the survey is completed. (Note: recent messages (within the last 4 months) are most desirable).

SURVEY INSTRUCTIONS:

This survey should be filled out by the Senior Minister (or by the person who does the main preaching for the congregation).

ALL survey responses will be kept confidential and the answers given will be used only for their intended purposes. The answers given by any individual pastor is not as important as the overall picture that they contribute to. Individual churches or pastors will not be mentioned in the research or it's results. Therefore, please answer all questions as honestly and candidly as possible, so the results will be as accurate as possible.

Thank you for your participation.

~~~~~

### **BASIC INFORMATION**

**Date Completed:** \_\_\_\_\_

**Name of Church:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**Telephone Number:** \_\_\_\_\_

**Name of Person Completing Survey:** \_\_\_\_\_

**Church Title:** \_\_\_\_\_



**APPENDIX I-D**  
**PREACHING SURVEY (PAGE 2)**

**QUESTIONS ABOUT THE CHURCH**

**A1 Church Denomination -** (Please spell out - if none leave blank):

**A1** \_\_\_\_\_

**A2 Number of years the Church congregation has been in existence** (approximate if necessary):

**A2** \_\_\_\_\_ years.

**ESTIMATING PRESENT CONGREGATION SIZE**

We want to get an indication of the numerical size of churches that participate in this survey. Comparing churches in this way is difficult because churches tend to measure this in different ways. *We want to get an estimate of the average number of people of all ages who attend what you would consider the main weekend service or services in each congregation.* Please subtract out those who may attend more than one service (an estimate will do).

**A3 QUESTION: Based on the last four weeks of weekend services from the date this question is completed, what is the average number of people of all ages who attended what you would consider the main weekend service or services in your congregation each week . . . . .** **A3** \_\_\_\_\_

**ESTIMATING PAST CONGREGATION SIZE**

We want to get an indication of the PAST numerical size of churches that participate in this survey. Using the same criteria as the question above, *we want to get an estimate of the average number of people of all ages who attended ONE YEAR AND TWO YEARS PREVIOUS TO THIS SURVEY.* Most churches keep attendance records, and it is greatly appreciated if you would check these to complete the question. The question asks for the same four-week period, but if that is not possible, if you can give an appropriate four or five week average (closest month, etc.), please do so. The most important thing is to be consistent in the groups of people you include in both estimates (ex., if you included children in Sunday School in one, please include them in the other)

**A4 QUESTION: Based on the four week period ONE year prior to Question A3, what was the average number of people of all ages who attended what you would consider the main weekend service or services in your congregation each week . . . . .** **A4** \_\_\_\_\_

**A5 QUESTION: Based on the four week period TWO years prior to Question A3, what was the average number of people of all ages who attended what you would consider the main weekend service or services in your congregation each week . . . . .** **A5** \_\_\_\_\_

Please give your truest estimation of the following questions. (Only check one response per question.)

- ☐ Significant Growth
- ☐ Some Growth
- ☐ About the Same
- ☐ Some Decline
- ☐ Significant Decline

- 1
- 2
- 3
- 4
- 5

- ☐ Significant Growth
- ☐ Some Growth
- ☐ About the Same
- ☐ Some Decline
- ☐ Significant Decline

- 1
- 2
- 3
- 4
- 5

1 ----- 2 ----- 3 ----- 4 ----- 5  
Very Healthy Healthy Very Unhealthy

**1                      2                      3                      4                      5**

**APPENDIX I-D**  
**PREACHING SURVEY (PAGE 4)**

**QUESTIONS ABOUT YOUR SERMONS**

This survey and study is primarily about sermons and the relative time used in them for: introduction, exposition of scripture, doctrine taught, stories, illustrations, and application, etc. The following questions will help quantify your preaching style.

**C1** For each of the categories below, please estimate the degree to which each one characterizes your typical preaching style:

|                                  | Least or<br>none |   |   |   | Most |
|----------------------------------|------------------|---|---|---|------|
| Topical Preaching                | 1                | 2 | 3 | 4 | 5    |
| Expository Preaching             | 1                | 2 | 3 | 4 | 5    |
| Lectionary                       | 1                | 2 | 3 | 4 | 5    |
| Motivational                     | 1                | 2 | 3 | 4 | 5    |
| Instructional                    | 1                | 2 | 3 | 4 | 5    |
| Emphasis on Biblical Truth       | 1                | 2 | 3 | 4 | 5    |
| Emphasis on personal application | 1                | 2 | 3 | 4 | 5    |
| Other _____                      | 1                | 2 | 3 | 4 | 5    |
| Other _____                      | 1                | 2 | 3 | 4 | 5    |
| Other _____                      | 1                | 2 | 3 | 4 | 5    |

|                      |          |          |          |          |          |
|----------------------|----------|----------|----------|----------|----------|
| <b>Analysis Code</b> | <b>0</b> | <b>1</b> | <b>2</b> | <b>3</b> | <b>4</b> |
|----------------------|----------|----------|----------|----------|----------|

**C2** Of a typical sermon, approximately what percentage of time do you give in your preaching to each of the following (the total should add up to 100%):

- \_\_\_\_ % Introduction
- \_\_\_\_ % Reading of Scripture
- \_\_\_\_ % Teaching the meaning/message of the Scriptures (exposition)
- \_\_\_\_ % Illustrations/stories (to explain meaning/message of Scriptures)
- \_\_\_\_ % Sermon application
- \_\_\_\_ % Illustrations/stories (as a part of Sermon application)
- \_\_\_\_ % Conclusion
- \_\_\_\_ % Closing challenge/Invitation
- \_\_\_\_ % Other \_\_\_\_\_
- \_\_\_\_ % Other \_\_\_\_\_

=====

**= 100%**

**APPENDIX I-D**  
**PREACHING SURVEY (PAGE 5)**

Thank you very much! Please return your completed survey *AND* four sermon tapes/cds in the enclosed, stamped return envelope (note 4 tapes without cases will fit nicely) to:

Rev. David Saylor  
607 Griswold Street  
Glastonbury, CT 06033

Telephone: Office: 860-649-7509, Home: 860-6591914

**APPENDIX II**  
**STUDY DATA**

## Appendix II-A

### RAW DATA FOR ALL SERMONS IN REAL TIME (SECONDS)

| Church No. | Sermon No. | Reviewer | Introduction | Reading Scripture | Teaching | Illustration for Teaching | Application | Illustration for Application | Conclusion | Challenge Invitation | Humor (misc.) | Other | TOTAL Seconds | TOTAL Minutes |
|------------|------------|----------|--------------|-------------------|----------|---------------------------|-------------|------------------------------|------------|----------------------|---------------|-------|---------------|---------------|
| 1          | 1          | NS       | 60           | 200               | 930      | 170                       | 230         | 240                          | 140        | 0                    | 0             | 0     | 1970          | 32.8          |
| 1          | 2          | JG       | 110          | 125               | 825      | 0                         | 665         | 20                           | 50         | 80                   | 0             | 0     | 1875          | 31.3          |
| 1          | 3          | NS       | 90           | 156               | 930      | 20                        | 470         | 860                          | 214        | 0                    | 90            | 0     | 2830          | 47.2          |
| 1          | 4          | DS       | 300          | 120               | 580      | 840                       | 225         | 220                          | 0          | 80                   | 0             | 0     | 2365          | 39.4          |
| 2          | 1          | DS       | 195          | 350               | 800      | 130                       | 355         | 10                           | 80         | 0                    | 0             | 0     | 1920          | 32.0          |
| 2          | 2          | RP       | 0            | 435               | 1185     | 20                        | 240         | 50                           | 0          | 0                    | 0             | 60    | 1990          | 33.2          |
| 2          | 3          | PD       | 200          | 495               | 400      | 0                         | 670         | 35                           | 60         | 360                  | 0             | 0     | 2220          | 37.0          |
| 2          | 4          | PD       | 235          | 280               | 400      | 20                        | 755         | 120                          | 70         | 370                  | 20            | 0     | 2270          | 37.8          |
| 3          | 1          | K        | 295          | 355               | 725      | 280                       | 225         | 0                            | 0          | 275                  | 0             | 0     | 2155          | 35.9          |
| 3          | 2          | BK       | 145          | 195               | 665      | 60                        | 240         | 135                          | 70         | 50                   | 0             | 0     | 1560          | 26.0          |
| 3          | 3          | NS       | 50           | 220               | 920      | 110                       | 680         | 90                           | 160        | 140                  | 0             | 0     | 2370          | 39.5          |
| 3          | 4          | NS       | 110          | 380               | 800      | 140                       | 300         | 30                           | 0          | 350                  | 0             | 0     | 2110          | 35.2          |
| 4          | 1          | DS       | 420          | 80                | 555      | 20                        | 365         | 510                          | 110        | 0                    | 0             | 240   | 2300          | 38.3          |
| 4          | 2          | AC       | 70           | 335               | 610      | 235                       | 485         | 235                          | 90         | 270                  | 50            | 0     | 2380          | 39.7          |
| 4          | 3          | DS       | 75           | 190               | 1265     | 490                       | 175         | 0                            | 75         | 0                    | 0             | 0     | 2270          | 37.8          |
| 4          | 4          | DS       | 435          | 120               | 990      | 160                       | 165         | 190                          | 70         | 0                    | 0             | 0     | 2130          | 35.5          |
| 5          | 1          | DS       | 155          | 195               | 890      | 40                        | 160         | 100                          | 75         | 0                    | 0             | 0     | 1615          | 26.9          |
| 5          | 2          | RP       | 190          | 230               | 470      | 310                       | 330         | 170                          | 20         | 20                   | 0             | 0     | 1740          | 29.0          |
| 5          | 3          | NS       | 300          | 40                | 1270     | 290                       | 0           | 110                          | 0          | 70                   | 0             | 0     | 2080          | 34.7          |
| 5          | 4          | NS       | 0            | 30                | 890      | 130                       | 550         | 210                          | 0          | 60                   | 0             | 0     | 1870          | 31.2          |
| 6          | 1          | P        | 72           | 150               | 562      | 123                       | 587         | 277                          | 223        | 216                  | 0             | 0     | 2210          | 36.8          |
| 6          | 2          | P        | 111          | 125               | 438      | 92                        | 528         | 312                          | 220        | 45                   | 14            | 0     | 1885          | 31.4          |
| 6          | 3          | NS       | 100          | 310               | 830      | 170                       | 540         | 60                           | 0          | 180                  | 0             | 0     | 2190          | 36.5          |
| 6          | 4          | NS       | 120          | 180               | 690      | 40                        | 480         | 230                          | 120        | 120                  | 0             | 0     | 1980          | 33.0          |
| 7          | 1          | DS       | 0            | 30                | 725      | 325                       | 100         | 0                            | 0          | 35                   | 0             | 0     | 1215          | 20.3          |
| 7          | 2          | JG       | 275          | 50                | 485      | 0                         | 110         | 20                           | 35         | 225                  | 0             | 35    | 1235          | 20.6          |
| 7          | 3          | B        | 20           | 100               | 500      | 220                       | 60          | 0                            | 30         | 150                  | 0             | 0     | 1080          | 18.0          |
| 7          | 4          | P        | 85           | 150               | 495      | 110                       | 354         | 186                          | 147        | 136                  | 0             | 0     | 1663          | 27.7          |
| 8          | 1          | B        | 0            | 40                | 1860     | 730                       | 40          | 0                            | 30         | 0                    | 0             | 0     | 2700          | 45.0          |
| 8          | 2          | RP       | 60           | 100               | 1540     | 520                       | 250         | 100                          | 0          | 0                    | 0             | 170   | 2740          | 45.7          |
| 8          | 3          | KS       | 100          | 40                | 1680     | 430                       | 10          | 0                            | 0          | 0                    | 0             | 300   | 2560          | 42.7          |
| 8          | 4          | DS       | 75           | 90                | 1330     | 335                       | 255         | 255                          | 0          | 0                    | 0             | 0     | 2340          | 39.0          |
| 9          | 1          | DS       | 450          | 175               | 825      | 210                       | 305         | 75                           | 20         | 0                    | 0             | 0     | 2060          | 34.3          |
| 9          | 2          | DS       | 360          | 20                | 720      | 100                       | 500         | 130                          | 15         | 0                    | 0             | 0     | 1845          | 30.8          |
| 9          | 3          | DS       | 230          | 65                | 1220     | 105                       | 290         | 70                           | 60         | 0                    | 0             | 0     | 2040          | 34.0          |
| 9          | 4          | DS       | 120          | 125               | 735      | 135                       | 520         | 25                           | 20         | 0                    | 0             | 0     | 1680          | 28.0          |
| 10         | 1          | K        | 170          | 220               | 860      | 30                        | 830         | 230                          | 155        | 0                    | 0             | 0     | 2495          | 41.6          |
| 10         | 2          | K        | 1285         | 45                | 925      | 65                        | 235         | 0                            | 95         | 0                    | 65            | 0     | 2715          | 45.3          |
| 10         | 3          | RA       | 120          | 330               | 860      | 310                       | 670         | 395                          | 0          | 60                   | 0             | 0     | 2745          | 45.8          |
| 10         | 4          | K        | 150          | 50                | 1255     | 170                       | 75          | 0                            | 50         | 0                    | 0             | 0     | 1750          | 29.2          |

| Church No. | Sermon No. | Reviewer | Introduction | Reading Scripture | Teaching | Illustration for Teaching | Application | Illustration for Application | Conclusion | Challenge Invitation | Humor (misc.) | Other | TOTAL Seconds | TOTAL Minutes |
|------------|------------|----------|--------------|-------------------|----------|---------------------------|-------------|------------------------------|------------|----------------------|---------------|-------|---------------|---------------|
| 11         | 2          | NS       | 240          | 160               | 1200     | 90                        | 130         | 20                           | 60         | 60                   | 0             | 0     | 1960          | 32.7          |
| 11         | 3          | NS       | 120          | 120               | 970      | 90                        | 300         | 0                            | 30         | 0                    | 0             | 0     | 1630          | 27.2          |
| 11         | 4          | KS       | 280          | 170               | 330      | 0                         | 350         | 120                          | 10         | 80                   | 0             | 0     | 1340          | 22.3          |
| 12         | 1          | RA       | 50           | 125               | 1135     | 255                       | 305         | 170                          | 180        | 0                    | 0             | 20    | 2240          | 37.3          |
| 12         | 2          | B        | 360          | 260               | 1460     | 410                       | 300         | 50                           | 0          | 60                   | 0             | 40    | 2940          | 49.0          |
| 12         | 3          | BK       | 520          | 230               | 540      | 30                        | 540         | 210                          | 30         | 390                  | 0             | 90    | 2580          | 43.0          |
| 12         | 4          | AR       | 100          | 125               | 1015     | 250                       | 270         | 90                           | 70         | 230                  | 0             | 0     | 2150          | 35.8          |
| 13         | 1          | DS       | 250          | 75                | 630      | 325                       | 175         | 235                          | 120        | 0                    | 0             | 0     | 1810          | 30.2          |
| 13         | 2          | DS       | 90           | 230               | 1045     | 120                       | 365         | 70                           | 0          | 0                    | 0             | 0     | 1920          | 32.0          |
| 13         | 3          | DS       | 195          | 90                | 815      | 335                       | 135         | 85                           | 0          | 0                    | 0             | 0     | 1655          | 27.6          |
| 13         | 4          | DS       | 150          | 75                | 660      | 540                       | 315         | 125                          | 45         | 0                    | 0             | 0     | 1910          | 31.8          |
| 14         | 1          | DS       | 335          | 150               | 1895     | 10                        | 120         | 0                            | 80         | 350                  | 0             | 0     | 2940          | 49.0          |
| 14         | 2          | DS       | 215          | 55                | 1230     | 0                         | 140         | 0                            | 40         | 120                  | 10            | 10    | 1820          | 30.3          |
| 14         | 3          | P        | 120          | 206               | 1252     | 456                       | 1027        | 98                           | 118        | 188                  | 0             | 2     | 3467          | 57.8          |
| 14         | 4          | DS       | 240          | 380               | 1600     | 285                       | 165         | 20                           | 80         | 270                  | 0             | 0     | 3040          | 50.7          |
| 15         | 1          | DS       | 170          | 215               | 1110     | 25                        | 375         | 120                          | 110        | 93                   | 10            | 0     | 2228          | 37.1          |
| 15         | 2          | JG       | 150          | 255               | 350      | 85                        | 825         | 250                          | 75         | 220                  | 0             | 89    | 2299          | 38.3          |
| 15         | 3          | RP       | 110          | 220               | 780      | 0                         | 320         | 120                          | 97         | 0                    | 0             | 10    | 1657          | 27.6          |
| 15         | 4          | RP       | 150          | 210               | 1080     | 150                       | 510         | 80                           | 0          | 0                    | 0             | 360   | 2540          | 42.3          |
| 16         | 1          | NS       | 110          | 40                | 530      | 320                       | 230         | 0                            | 180        | 0                    | 0             | 30    | 1440          | 24.0          |
| 16         | 2          | NS       | 140          | 50                | 430      | 100                       | 330         | 180                          | 50         | 0                    | 0             | 40    | 1320          | 22.0          |
| 16         | 3          | RP       | 120          | 75                | 485      | 10                        | 190         | 140                          | 10         | 60                   | 120           | 0     | 1210          | 20.2          |
| 17         | 1          | B        | 100          | 190               | 1140     | 190                       | 0           | 160                          | 60         | 0                    | 0             | 20    | 1860          | 31.0          |
| 17         | 2          | B        | 130          | 100               | 890      | 340                       | 110         | 290                          | 0          | 60                   | 0             | 0     | 1920          | 32.0          |
| 17         | 3          | K        | 215          | 180               | 1095     | 35                        | 200         | 35                           | 90         | 0                    | 0             | 0     | 1850          | 30.8          |
| 17         | 4          | DS       | 140          | 250               | 990      | 220                       | 170         | 85                           | 25         | 0                    | 0             | 0     | 1880          | 31.3          |
| 18         | 1          | BL       | 160          | 375               | 955      | 205                       | 470         | 10                           | 230        | 250                  | 0             | 0     | 2655          | 44.3          |
| 18         | 2          | BK       | 420          | 330               | 990      | 110                       | 630         | 20                           | 90         | 0                    | 0             | 0     | 2590          | 43.2          |
| 18         | 3          | DS       | 50           | 255               | 1990     | 265                       | 175         | 0                            | 85         | 60                   | 0             | 0     | 2880          | 48.0          |
| 18         | 4          | P        | 55           | 214               | 1594     | 204                       | 592         | 6                            | 35         | 221                  | 0             | 0     | 2921          | 48.7          |
| 19         | 1          | RP       | 420          | 120               | 470      | 370                       | 210         | 280                          | 100        | 320                  | 0             | 0     | 2290          | 38.2          |
| 19         | 2          | DS       | 120          | 520               | 620      | 215                       | 235         | 390                          | 180        | 0                    | 0             | 0     | 2280          | 38.0          |
| 19         | 3          | K        | 110          | 60                | 530      | 80                        | 180         | 110                          | 20         | 70                   | 0             | 0     | 1160          | 19.3          |
| 19         | 4          | JG       | 480          | 25                | 320      | 435                       | 35          | 95                           | 30         | 0                    | 0             | 0     | 1420          | 23.7          |
| 20         | 1          | DS       | 180          | 60                | 600      | 850                       | 320         | 30                           | 60         | 0                    | 0             | 0     | 2100          | 35.0          |
| 20         | 2          | DS       | 90           | 185               | 725      | 380                       | 140         | 40                           | 0          | 0                    | 0             | 0     | 1560          | 26.0          |
| 20         | 3          | KS       | 90           | 150               | 730      | 110                       | 670         | 360                          | 156        | 0                    | 0             | 0     | 2266          | 37.8          |
| 20         | 4          | JJ       | 15           | 72                | 1046     | 210                       | 55          | 225                          | 180        | 335                  | 0             | 0     | 2138          | 35.6          |
| 21         | 1          | DS       | 90           | 260               | 940      | 720                       | 200         | 10                           | 0          | 0                    | 0             | 60    | 2280          | 38.0          |
| 21         | 2          | NS       | 0            | 420               | 970      | 210                       | 640         | 140                          | 0          | 160                  | 10            | 0     | 2550          | 42.5          |
| 21         | 3          | KS       | 100          | 100               | 810      | 20                        | 820         | 290                          | 80         | 80                   | 0             | 0     | 2300          | 38.3          |
| 21         | 4          | NS       | 90           | 130               | 1190     | 90                        | 430         | 70                           | 0          | 60                   | 0             | 0     | 2060          | 34.3          |
| 22         | 1          | DS       | 120          | 65                | 950      | 285                       | 290         | 125                          | 133        | 0                    | 0             | 0     | 1968          | 32.8          |
| 22         | 2          | DS       | 190          | 250               | 710      | 420                       | 315         | 25                           | 100        | 0                    | 0             | 0     | 2010          | 33.5          |

| Church No. | Sermon No. | Reviewer | Introduction | Reading Scripture | Teaching | Illustration for Teaching | Application | Illustration for Application | Conclusion | Challenge Invitation | Humor (misc.) | Other | TOTAL Seconds | TOTAL Minutes |
|------------|------------|----------|--------------|-------------------|----------|---------------------------|-------------|------------------------------|------------|----------------------|---------------|-------|---------------|---------------|
| 22         | 3          | DS       | 150          | 175               | 1120     | 160                       | 215         | 110                          | 80         | 25                   | 0             | 0     | 2035          | 33.9          |
| 22         | 4          | DS       | 165          | 195               | 870      | 370                       | 265         | 25                           | 50         | 30                   | 0             | 0     | 1970          | 32.8          |
| 23         | 1          | DS       | 285          | 120               | 790      | 515                       | 140         | 50                           | 30         | 60                   | 0             | 0     | 1990          | 33.2          |
| 23         | 2          | DS       | 120          | 100               | 850      | 190                       | 395         | 670                          | 75         | 0                    | 0             | 0     | 2400          | 40.0          |
| 23         | 3          | DS       | 140          | 240               | 990      | 250                       | 320         | 385                          | 75         | 0                    | 0             | 0     | 2400          | 40.0          |
| 23         | 4          | DS       | 150          | 70                | 685      | 665                       | 135         | 90                           | 25         | 0                    | 0             | 0     | 1820          | 30.3          |
| 24         | 1          | DS       | 105          | 75                | 1085     | 180                       | 300         | 15                           | 30         | 230                  | 0             | 0     | 2020          | 33.7          |
| 24         | 2          | DS       | 0            | 55                | 1120     | 120                       | 90          | 60                           | 0          | 0                    | 0             | 0     | 1445          | 24.1          |
| 24         | 3          | DS       | 330          | 115               | 870      | 305                       | 115         | 30                           | 0          | 70                   | 0             | 0     | 1835          | 30.6          |
| 24         | 4          | DS       | 140          | 115               | 715      | 170                       | 165         | 45                           | 110        | 0                    | 0             | 30    | 1490          | 24.8          |
| 25         | 1          | DS       | 75           | 60                | 1295     | 830                       | 320         | 0                            | 0          | 47                   | 0             | 0     | 2627          | 43.8          |
| 25         | 2          | DS       | 40           | 130               | 1225     | 555                       | 60          | 0                            | 50         | 0                    | 0             | 0     | 2060          | 34.3          |
| 25         | 3          | DS       | 35           | 55                | 1200     | 445                       | 0           | 0                            | 0          | 103                  | 0             | 0     | 1838          | 30.6          |
| 26         | 1          | DS       | 235          | 210               | 2330     | 205                       | 100         | 0                            | 15         | 70                   | 0             | 30    | 3195          | 53.3          |
| 26         | 2          | DS       | 190          | 120               | 2920     | 275                       | 125         | 0                            | 90         | 0                    | 0             | 0     | 3720          | 62.0          |
| 26         | 3          | DS       | 120          | 400               | 2485     | 495                       | 325         | 0                            | 0          | 0                    | 0             | 0     | 3825          | 63.8          |
| 26         | 4          | DS       | 80           | 420               | 1840     | 50                        | 640         | 30                           | 0          | 75                   | 0             | 0     | 3135          | 52.3          |
| 27         | 1          | DS       | 50           | 220               | 590      | 450                       | 340         | 60                           | 115        | 0                    | 0             | 0     | 1825          | 30.4          |
| 27         | 2          | DS       | 180          | 315               | 755      | 475                       | 240         | 65                           | 85         | 0                    | 0             | 0     | 2115          | 35.3          |
| 27         | 3          | DS       | 170          | 145               | 600      | 495                       | 165         | 195                          | 100        | 0                    | 0             | 0     | 1870          | 31.2          |
| 27         | 4          | DS       | 240          | 110               | 1025     | 290                       | 120         | 0                            | 115        | 5                    | 0             | 0     | 1905          | 31.8          |
| 28         | 1          | DS       | 150          | 280               | 1470     | 620                       | 0           | 0                            | 0          | 300                  | 0             | 0     | 2820          | 47.0          |
| 28         | 2          | DS       | 225          | 125               | 690      | 820                       | 60          | 0                            | 0          | 195                  | 0             | 0     | 2115          | 35.3          |
| 28         | 3          | DS       | 365          | 280               | 1290     | 580                       | 60          | 0                            | 120        | 120                  | 0             | 0     | 2815          | 46.9          |
| 28         | 4          | DS       | 290          | 365               | 1070     | 480                       | 15          | 0                            | 120        | 90                   | 0             | 0     | 2430          | 40.5          |
| 29         | 1          | DS       | 150          | 720               | 1000     | 40                        | 225         | 0                            | 35         | 20                   | 0             | 0     | 2190          | 36.5          |
| 29         | 2          | DS       | 310          | 205               | 1080     | 315                       | 285         | 55                           | 50         | 0                    | 0             | 0     | 2300          | 38.3          |
| 29         | 3          | DS       | 145          | 150               | 1085     | 215                       | 635         | 80                           | 30         | 0                    | 0             | 0     | 2340          | 39.0          |
| 29         | 4          | DS       | 330          | 160               | 970      | 380                       | 215         | 0                            | 50         | 30                   | 0             | 0     | 2135          | 35.6          |
| 30         | 1          | DS       | 80           | 170               | 760      | 705                       | 195         | 0                            | 120        | 105                  | 0             | 25    | 2160          | 36.0          |
| 30         | 2          | DS       | 25           | 335               | 730      | 305                       | 0           | 0                            | 15         | 225                  | 0             | 45    | 1680          | 28.0          |
| 30         | 3          | DS       | 220          | 20                | 585      | 480                       | 75          | 0                            | 0          | 120                  | 0             | 230   | 1730          | 28.8          |
| 31         | 1          | DS       | 720          | 195               | 1025     | 60                        | 205         | 0                            | 75         | 0                    | 0             | 0     | 2280          | 38.0          |
| 31         | 2          | DS       | 180          | 70                | 710      | 200                       | 0           | 0                            | 30         | 0                    | 0             | 0     | 1190          | 19.8          |
| 31         | 3          | DS       | 120          | 180               | 575      | 580                       | 60          | 0                            | 0          | 0                    | 0             | 45    | 1560          | 26.0          |
| 31         | 4          | DS       | 40           | 80                | 800      | 630                       | 80          | 0                            | 40         | 0                    | 0             | 10    | 1680          | 28.0          |



## Appendix II-B

### RAW DATA FOR ALL SERMONS (% OF TOTAL SERMON TIME)

| Church NO. | Sermon No. | Reviewer | Introduction | Reading Scripture | Teaching | Illustration for Teaching | TOTAL TEACHING | Application | Illustration for Application | TOTAL APPLICATION | Conclusion | Challenge Invitation | Humor (misc.) | Other | TOTAL % |
|------------|------------|----------|--------------|-------------------|----------|---------------------------|----------------|-------------|------------------------------|-------------------|------------|----------------------|---------------|-------|---------|
| 1          | 1          | NS       | 3%           | 10%               | 47%      | 9%                        | 56%            | 12%         | 12%                          | 24%               | 7%         | 0%                   | 0%            | 0%    | 100%    |
| 1          | 2          | JG       | 6%           | 7%                | 44%      | 0%                        | 44%            | 36%         | 1%                           | 37%               | 3%         | 4%                   | 0%            | 0%    | 100%    |
| 1          | 3          | NS       | 3%           | 6%                | 33%      | 1%                        | 34%            | 17%         | 30%                          | 47%               | 8%         | 0%                   | 3%            | 0%    | 100%    |
| 1          | 4          | DS       | 13%          | 5%                | 25%      | 36%                       | 60%            | 10%         | 9%                           | 19%               | 0%         | 3%                   | 0%            | 0%    | 100%    |
| 2          | 1          | DS       | 10%          | 18%               | 42%      | 7%                        | 48%            | 19%         | 1%                           | 19%               | 4%         | 0%                   | 0%            | 0%    | 100%    |
| 2          | 2          | RP       | 0%           | 22%               | 60%      | 1%                        | 61%            | 12%         | 3%                           | 15%               | 0%         | 0%                   | 0%            | 3%    | 100%    |
| 2          | 3          | PD       | 9%           | 22%               | 18%      | 0%                        | 18%            | 30%         | 2%                           | 32%               | 3%         | 16%                  | 0%            | 0%    | 100%    |
| 2          | 4          | PD       | 10%          | 12%               | 18%      | 1%                        | 19%            | 33%         | 5%                           | 39%               | 3%         | 16%                  | 1%            | 0%    | 100%    |
| 3          | 1          | KW       | 14%          | 17%               | 34%      | 13%                       | 47%            | 10%         | 0%                           | 10%               | 0%         | 13%                  | 0%            | 0%    | 100%    |
| 3          | 2          | BK       | 9%           | 13%               | 43%      | 4%                        | 47%            | 15%         | 9%                           | 24%               | 5%         | 3%                   | 0%            | 0%    | 100%    |
| 3          | 3          | NS       | 2%           | 9%                | 39%      | 5%                        | 44%            | 29%         | 4%                           | 33%               | 7%         | 6%                   | 0%            | 0%    | 100%    |
| 3          | 4          | NS       | 5%           | 18%               | 38%      | 7%                        | 45%            | 14%         | 1%                           | 16%               | 0%         | 17%                  | 0%            | 0%    | 100%    |
| 4          | 1          | DS       | 18%          | 4%                | 24%      | 1%                        | 25%            | 16%         | 22%                          | 38%               | 5%         | 0%                   | 0%            | 10%   | 100%    |
| 4          | 2          | AC       | 3%           | 14%               | 26%      | 10%                       | 36%            | 20%         | 10%                          | 30%               | 4%         | 11%                  | 2%            | 0%    | 100%    |
| 4          | 3          | DS       | 3%           | 8%                | 56%      | 22%                       | 77%            | 8%          | 0%                           | 8%                | 3%         | 0%                   | 0%            | 0%    | 100%    |
| 4          | 4          | DS       | 20%          | 6%                | 47%      | 8%                        | 54%            | 8%          | 9%                           | 17%               | 3%         | 0%                   | 0%            | 0%    | 100%    |
| 5          | 1          | DS       | 10%          | 12%               | 55%      | 3%                        | 58%            | 10%         | 6%                           | 16%               | 5%         | 0%                   | 0%            | 0%    | 100%    |
| 5          | 2          | RP       | 11%          | 13%               | 27%      | 18%                       | 45%            | 19%         | 10%                          | 29%               | 1%         | 1%                   | 0%            | 0%    | 100%    |
| 5          | 3          | NS       | 14%          | 2%                | 61%      | 14%                       | 75%            | 0%          | 5%                           | 5%                | 0%         | 3%                   | 0%            | 0%    | 100%    |
| 5          | 4          | NS       | 0%           | 2%                | 48%      | 7%                        | 55%            | 29%         | 11%                          | 41%               | 0%         | 3%                   | 0%            | 0%    | 100%    |
| 6          | 1          | PW       | 3%           | 7%                | 25%      | 6%                        | 31%            | 27%         | 13%                          | 39%               | 10%        | 10%                  | 0%            | 0%    | 100%    |
| 6          | 2          | PW       | 6%           | 7%                | 23%      | 5%                        | 28%            | 28%         | 17%                          | 45%               | 12%        | 2%                   | 1%            | 0%    | 100%    |
| 6          | 3          | NS       | 5%           | 14%               | 38%      | 8%                        | 46%            | 25%         | 3%                           | 27%               | 0%         | 8%                   | 0%            | 0%    | 100%    |
| 6          | 4          | NS       | 6%           | 9%                | 35%      | 2%                        | 37%            | 24%         | 12%                          | 36%               | 6%         | 6%                   | 0%            | 0%    | 100%    |
| 7          | 1          | DS       | 0%           | 3%                | 60%      | 27%                       | 86%            | 8%          | 0%                           | 8%                | 0%         | 3%                   | 0%            | 0%    | 100%    |
| 7          | 2          | JG       | 22%          | 4%                | 39%      | 0%                        | 39%            | 9%          | 2%                           | 11%               | 3%         | 18%                  | 0%            | 3%    | 100%    |
| 7          | 3          | BG       | 2%           | 9%                | 46%      | 20%                       | 67%            | 6%          | 0%                           | 6%                | 3%         | 14%                  | 0%            | 0%    | 100%    |
| 7          | 4          | PW       | 5%           | 9%                | 30%      | 7%                        | 36%            | 21%         | 11%                          | 33%               | 9%         | 8%                   | 0%            | 0%    | 100%    |
| 8          | 1          | BG       | 0%           | 2%                | 69%      | 27%                       | 96%            | 2%          | 0%                           | 2%                | 1%         | 0%                   | 0%            | 0%    | 100%    |
| 8          | 2          | RP       | 2%           | 4%                | 56%      | 19%                       | 75%            | 9%          | 4%                           | 13%               | 0%         | 0%                   | 0%            | 6%    | 100%    |
| 8          | 3          | KS       | 4%           | 2%                | 66%      | 17%                       | 82%            | 0%          | 0%                           | 0%                | 0%         | 0%                   | 0%            | 12%   | 100%    |
| 8          | 4          | DS       | 3%           | 4%                | 57%      | 14%                       | 71%            | 11%         | 11%                          | 22%               | 0%         | 0%                   | 0%            | 0%    | 100%    |
| 9          | 1          | DS       | 22%          | 9%                | 40%      | 10%                       | 50%            | 15%         | 4%                           | 18%               | 1%         | 0%                   | 0%            | 0%    | 100%    |
| 9          | 2          | DS       | 20%          | 1%                | 39%      | 5%                        | 44%            | 27%         | 7%                           | 34%               | 1%         | 0%                   | 0%            | 0%    | 100%    |
| 9          | 3          | DS       | 11%          | 3%                | 60%      | 5%                        | 65%            | 14%         | 3%                           | 18%               | 3%         | 0%                   | 0%            | 0%    | 100%    |
| 9          | 4          | DS       | 7%           | 7%                | 44%      | 8%                        | 52%            | 31%         | 2%                           | 32%               | 1%         | 0%                   | 0%            | 0%    | 100%    |
| 10         | 1          | KW       | 7%           | 9%                | 35%      | 1%                        | 36%            | 33%         | 9%                           | 43%               | 6%         | 0%                   | 0%            | 0%    | 100%    |
| 10         | 2          | KW       | 47%          | 2%                | 34%      | 2%                        | 37%            | 9%          | 0%                           | 9%                | 4%         | 0%                   | 2%            | 0%    | 100%    |
| 10         | 3          | RA       | 4%           | 12%               | 31%      | 11%                       | 43%            | 24%         | 14%                          | 39%               | 0%         | 2%                   | 0%            | 0%    | 100%    |
| 10         | 4          | KG       | 9%           | 3%                | 72%      | 10%                       | 81%            | 4%          | 0%                           | 4%                | 3%         | 0%                   | 0%            | 0%    | 100%    |

| Church NO. | Sermon No. | Reviewer | Introduction | Reading Scripture | Teaching | Illustration for Teaching | TOTAL TEACHING | Application | Illustration for Application | TOTAL APPLICATION | Conclusion | Challenge Invitation | Humor (misc.) | Other | TOTAL % |
|------------|------------|----------|--------------|-------------------|----------|---------------------------|----------------|-------------|------------------------------|-------------------|------------|----------------------|---------------|-------|---------|
| 11         | 2          | NS       | 12%          | 8%                | 61%      | 5%                        | 66%            | 7%          | 1%                           | 8%                | 3%         | 3%                   | 0%            | 0%    | 100%    |
| 11         | 3          | NS       | 7%           | 7%                | 60%      | 6%                        | 65%            | 18%         | 0%                           | 18%               | 2%         | 0%                   | 0%            | 0%    | 100%    |
| 11         | 4          | KS       | 21%          | 13%               | 25%      | 0%                        | 25%            | 26%         | 9%                           | 35%               | 1%         | 6%                   | 0%            | 0%    | 100%    |
| 12         | 1          | RA       | 2%           | 6%                | 51%      | 11%                       | 62%            | 14%         | 8%                           | 21%               | 8%         | 0%                   | 0%            | 1%    | 100%    |
| 12         | 2          | BG       | 12%          | 9%                | 50%      | 14%                       | 64%            | 10%         | 2%                           | 12%               | 0%         | 2%                   | 0%            | 1%    | 100%    |
| 12         | 3          | BK       | 20%          | 9%                | 21%      | 1%                        | 22%            | 21%         | 8%                           | 29%               | 1%         | 15%                  | 0%            | 4%    | 100%    |
| 12         | 4          | AR       | 5%           | 6%                | 47%      | 12%                       | 59%            | 13%         | 4%                           | 17%               | 3%         | 11%                  | 0%            | 0%    | 100%    |
| 13         | 1          | DS       | 14%          | 4%                | 35%      | 18%                       | 53%            | 10%         | 13%                          | 23%               | 7%         | 0%                   | 0%            | 0%    | 100%    |
| 13         | 2          | DS       | 5%           | 12%               | 54%      | 6%                        | 61%            | 19%         | 4%                           | 23%               | 0%         | 0%                   | 0%            | 0%    | 100%    |
| 13         | 3          | DS       | 12%          | 5%                | 49%      | 20%                       | 70%            | 8%          | 5%                           | 13%               | 0%         | 0%                   | 0%            | 0%    | 100%    |
| 13         | 4          | DS       | 8%           | 4%                | 35%      | 28%                       | 63%            | 17%         | 7%                           | 23%               | 2%         | 0%                   | 0%            | 0%    | 100%    |
| 14         | 1          | DS       | 11%          | 5%                | 65%      | 0%                        | 65%            | 4%          | 0%                           | 4%                | 3%         | 12%                  | 0%            | 0%    | 100%    |
| 14         | 2          | DS       | 12%          | 3%                | 68%      | 0%                        | 68%            | 8%          | 0%                           | 8%                | 2%         | 7%                   | 1%            | 1%    | 100%    |
| 14         | 3          | PW       | 4%           | 6%                | 36%      | 13%                       | 49%            | 30%         | 3%                           | 32%               | 3%         | 5%                   | 0%            | 0%    | 100%    |
| 14         | 4          | DS       | 8%           | 13%               | 53%      | 9%                        | 62%            | 5%          | 1%                           | 6%                | 3%         | 9%                   | 0%            | 0%    | 100%    |
| 15         | 1          | DS       | 8%           | 10%               | 50%      | 1%                        | 51%            | 17%         | 5%                           | 22%               | 5%         | 4%                   | 0%            | 0%    | 100%    |
| 15         | 2          | JG       | 7%           | 11%               | 15%      | 4%                        | 19%            | 36%         | 11%                          | 47%               | 3%         | 10%                  | 0%            | 4%    | 100%    |
| 15         | 3          | RP       | 7%           | 13%               | 47%      | 0%                        | 47%            | 19%         | 7%                           | 27%               | 6%         | 0%                   | 0%            | 1%    | 100%    |
| 15         | 4          | RP       | 6%           | 8%                | 43%      | 6%                        | 48%            | 20%         | 3%                           | 23%               | 0%         | 0%                   | 0%            | 14%   | 100%    |
| 16         | 1          | NS       | 8%           | 3%                | 37%      | 22%                       | 59%            | 16%         | 0%                           | 16%               | 13%        | 0%                   | 0%            | 2%    | 100%    |
| 16         | 2          | NS       | 11%          | 4%                | 33%      | 8%                        | 40%            | 25%         | 14%                          | 39%               | 4%         | 0%                   | 0%            | 3%    | 100%    |
| 16         | 3          | RP       | 10%          | 6%                | 40%      | 1%                        | 41%            | 16%         | 12%                          | 27%               | 1%         | 5%                   | 10%           | 0%    | 100%    |
| 17         | 1          | BG       | 5%           | 10%               | 61%      | 10%                       | 72%            | 0%          | 9%                           | 9%                | 3%         | 0%                   | 0%            | 1%    | 100%    |
| 17         | 2          | BG       | 7%           | 5%                | 46%      | 18%                       | 64%            | 6%          | 15%                          | 21%               | 0%         | 3%                   | 0%            | 0%    | 100%    |
| 17         | 3          | KG       | 12%          | 10%               | 59%      | 2%                        | 61%            | 11%         | 2%                           | 13%               | 5%         | 0%                   | 0%            | 0%    | 100%    |
| 17         | 4          | DS       | 7%           | 13%               | 53%      | 12%                       | 64%            | 9%          | 5%                           | 14%               | 1%         | 0%                   | 0%            | 0%    | 100%    |
| 18         | 1          | BL       | 6%           | 14%               | 36%      | 8%                        | 44%            | 18%         | 0%                           | 18%               | 9%         | 9%                   | 0%            | 0%    | 100%    |
| 18         | 2          | BK       | 16%          | 13%               | 38%      | 4%                        | 43%            | 24%         | 1%                           | 25%               | 4%         | 0%                   | 0%            | 0%    | 100%    |
| 18         | 3          | DS       | 2%           | 9%                | 69%      | 9%                        | 78%            | 6%          | 0%                           | 6%                | 3%         | 2%                   | 0%            | 0%    | 100%    |
| 18         | 4          | PW       | 2%           | 7%                | 55%      | 7%                        | 62%            | 20%         | 0%                           | 21%               | 1%         | 8%                   | 0%            | 0%    | 100%    |
| 19         | 1          | RP       | 18%          | 5%                | 21%      | 16%                       | 37%            | 9%          | 12%                          | 21%               | 4%         | 14%                  | 0%            | 0%    | 100%    |
| 19         | 2          | DS       | 5%           | 23%               | 27%      | 9%                        | 37%            | 10%         | 17%                          | 27%               | 8%         | 0%                   | 0%            | 0%    | 100%    |
| 19         | 3          | KG       | 10%          | 5%                | 46%      | 7%                        | 53%            | 16%         | 10%                          | 25%               | 2%         | 6%                   | 0%            | 0%    | 100%    |
| 19         | 4          | JG       | 34%          | 2%                | 23%      | 31%                       | 53%            | 3%          | 7%                           | 9%                | 2%         | 0%                   | 0%            | 0%    | 100%    |
| 20         | 1          | DS       | 9%           | 3%                | 29%      | 41%                       | 69%            | 15%         | 1%                           | 17%               | 3%         | 0%                   | 0%            | 0%    | 100%    |
| 20         | 2          | DS       | 6%           | 12%               | 47%      | 24%                       | 71%            | 9%          | 3%                           | 12%               | 0%         | 0%                   | 0%            | 0%    | 100%    |
| 20         | 3          | KS       | 4%           | 7%                | 32%      | 5%                        | 37%            | 30%         | 16%                          | 46%               | 7%         | 0%                   | 0%            | 0%    | 100%    |
| 20         | 4          | JJ       | 1%           | 3%                | 49%      | 10%                       | 59%            | 3%          | 11%                          | 13%               | 8%         | 16%                  | 0%            | 0%    | 100%    |
| 21         | 1          | DS       | 4%           | 11%               | 41%      | 32%                       | 73%            | 9%          | 0%                           | 9%                | 0%         | 0%                   | 0%            | 3%    | 100%    |
| 21         | 2          | NS       | 0%           | 17%               | 38%      | 8%                        | 46%            | 25%         | 6%                           | 31%               | 0%         | 6%                   | 0%            | 0%    | 100%    |
| 21         | 3          | KS       | 4%           | 4%                | 35%      | 1%                        | 36%            | 36%         | 13%                          | 48%               | 4%         | 4%                   | 0%            | 0%    | 100%    |
| 21         | 4          | NS       | 4%           | 6%                | 58%      | 4%                        | 62%            | 21%         | 3%                           | 24%               | 0%         | 3%                   | 0%            | 0%    | 100%    |
| 22         | 1          | DS       | 6%           | 3%                | 48%      | 14%                       | 63%            | 15%         | 6%                           | 21%               | 7%         | 0%                   | 0%            | 0%    | 100%    |
| 22         | 2          | DS       | 10%          | 12%               | 35%      | 21%                       | 56%            | 16%         | 1%                           | 17%               | 5%         | 0%                   | 0%            | 0%    | 100%    |

| Church NO. | Sermon No. | Reviewer | Introduction | Reading Scripture | Teaching | Illustration for Teaching | TOTAL TEACHING | Application | Illustration for Application | TOTAL APPLICATION | Conclusion | Challenge Invitation | Humor (misc.) | Other | TOTAL % |
|------------|------------|----------|--------------|-------------------|----------|---------------------------|----------------|-------------|------------------------------|-------------------|------------|----------------------|---------------|-------|---------|
| 22         | 3          | DS       | 7%           | 9%                | 55%      | 8%                        | 63%            | 11%         | 5%                           | 16%               | 4%         | 1%                   | 0%            | 0%    | 100%    |
| 22         | 4          | DS       | 8%           | 10%               | 44%      | 19%                       | 63%            | 14%         | 1%                           | 15%               | 3%         | 2%                   | 0%            | 0%    | 100%    |
| 23         | 1          | DS       | 14%          | 6%                | 40%      | 26%                       | 66%            | 7%          | 3%                           | 10%               | 2%         | 3%                   | 0%            | 0%    | 100%    |
| 23         | 2          | DS       | 5%           | 4%                | 35%      | 8%                        | 43%            | 17%         | 28%                          | 44%               | 3%         | 0%                   | 0%            | 0%    | 100%    |
| 23         | 3          | DS       | 6%           | 10%               | 41%      | 10%                       | 52%            | 13%         | 16%                          | 29%               | 3%         | 0%                   | 0%            | 0%    | 100%    |
| 23         | 4          | DS       | 8%           | 4%                | 38%      | 37%                       | 74%            | 7%          | 5%                           | 12%               | 1%         | 0%                   | 0%            | 0%    | 100%    |
| 24         | 1          | DS       | 5%           | 4%                | 54%      | 9%                        | 63%            | 15%         | 1%                           | 16%               | 2%         | 11%                  | 0%            | 0%    | 100%    |
| 24         | 2          | DS       | 0%           | 4%                | 78%      | 8%                        | 86%            | 6%          | 4%                           | 10%               | 0%         | 0%                   | 0%            | 0%    | 100%    |
| 24         | 3          | DS       | 18%          | 6%                | 47%      | 17%                       | 64%            | 6%          | 2%                           | 8%                | 0%         | 4%                   | 0%            | 0%    | 100%    |
| 24         | 4          | DS       | 9%           | 8%                | 48%      | 11%                       | 59%            | 11%         | 3%                           | 14%               | 7%         | 0%                   | 0%            | 2%    | 100%    |
| 25         | 1          | DS       | 3%           | 2%                | 49%      | 32%                       | 81%            | 12%         | 0%                           | 12%               | 0%         | 2%                   | 0%            | 0%    | 100%    |
| 25         | 2          | DS       | 2%           | 6%                | 60%      | 27%                       | 86%            | 3%          | 0%                           | 3%                | 2%         | 0%                   | 0%            | 0%    | 100%    |
| 25         | 3          | DS       | 2%           | 3%                | 65%      | 24%                       | 90%            | 0%          | 0%                           | 0%                | 0%         | 6%                   | 0%            | 0%    | 100%    |
| 26         | 1          | DS       | 7%           | 7%                | 73%      | 6%                        | 79%            | 3%          | 0%                           | 3%                | 1%         | 2%                   | 0%            | 1%    | 100%    |
| 26         | 2          | DS       | 5%           | 3%                | 79%      | 7%                        | 86%            | 3%          | 0%                           | 3%                | 2%         | 0%                   | 0%            | 0%    | 100%    |
| 26         | 3          | DS       | 3%           | 11%               | 65%      | 13%                       | 78%            | 9%          | 0%                           | 9%                | 0%         | 0%                   | 0%            | 0%    | 100%    |
| 26         | 4          | DS       | 3%           | 13%               | 59%      | 2%                        | 60%            | 20%         | 1%                           | 21%               | 0%         | 2%                   | 0%            | 0%    | 100%    |
| 27         | 1          | DS       | 3%           | 12%               | 32%      | 25%                       | 57%            | 19%         | 3%                           | 22%               | 6%         | 0%                   | 0%            | 0%    | 100%    |
| 27         | 2          | DS       | 9%           | 15%               | 36%      | 23%                       | 58%            | 11%         | 3%                           | 14%               | 4%         | 0%                   | 0%            | 0%    | 100%    |
| 27         | 3          | DS       | 9%           | 8%                | 32%      | 27%                       | 59%            | 9%          | 10%                          | 19%               | 5%         | 0%                   | 0%            | 0%    | 100%    |
| 27         | 4          | DS       | 13%          | 6%                | 54%      | 15%                       | 69%            | 6%          | 0%                           | 6%                | 6%         | 0%                   | 0%            | 0%    | 100%    |
| 28         | 1          | DS       | 5%           | 10%               | 52%      | 22%                       | 74%            | 0%          | 0%                           | 0%                | 0%         | 11%                  | 0%            | 0%    | 100%    |
| 28         | 2          | DS       | 11%          | 6%                | 33%      | 39%                       | 71%            | 3%          | 0%                           | 3%                | 0%         | 9%                   | 0%            | 0%    | 100%    |
| 28         | 3          | DS       | 13%          | 10%               | 46%      | 21%                       | 66%            | 2%          | 0%                           | 2%                | 4%         | 4%                   | 0%            | 0%    | 100%    |
| 28         | 4          | DS       | 12%          | 15%               | 44%      | 20%                       | 64%            | 1%          | 0%                           | 1%                | 5%         | 4%                   | 0%            | 0%    | 100%    |
| 29         | 1          | DS       | 7%           | 33%               | 46%      | 2%                        | 48%            | 10%         | 0%                           | 10%               | 2%         | 1%                   | 0%            | 0%    | 100%    |
| 29         | 2          | DS       | 14%          | 9%                | 47%      | 14%                       | 61%            | 12%         | 2%                           | 15%               | 2%         | 0%                   | 0%            | 0%    | 100%    |
| 29         | 3          | DS       | 6%           | 6%                | 46%      | 9%                        | 56%            | 27%         | 3%                           | 31%               | 1%         | 0%                   | 0%            | 0%    | 100%    |
| 29         | 4          | DS       | 16%          | 8%                | 45%      | 18%                       | 63%            | 10%         | 0%                           | 10%               | 2%         | 1%                   | 0%            | 0%    | 100%    |
| 30         | 1          | DS       | 4%           |                   | 35%      | 33%                       | 68%            | 9%          | 0%                           | 9%                | 6%         | 5%                   | 0%            | 1%    | 100%    |
| 30         | 2          | DS       | 2%           | 20%               | 44%      | 18%                       | 62%            | 0%          | 0%                           | 0%                | 1%         | 13%                  | 0%            | 3%    | 100%    |
| 30         | 3          | DS       | 13%          | 1%                | 34%      | 28%                       | 62%            | 4%          | 0%                           | 4%                | 0%         | 7%                   | 0%            | 13%   | 100%    |
| 31         | 1          | DS       | 32%          | 9%                | 45%      | 3%                        | 48%            | 9%          | 0%                           | 9%                | 3%         | 0%                   | 0%            | 0%    | 100%    |
| 31         | 2          | DS       | 15%          | 6%                | 60%      | 17%                       | 77%            | 0%          | 0%                           | 0%                | 3%         | 0%                   | 0%            | 0%    | 100%    |
| 31         | 3          | DS       | 8%           | 12%               | 37%      | 37%                       | 74%            | 4%          | 0%                           | 4%                | 0%         | 0%                   | 0%            | 3%    | 100%    |
| 31         | 4          | DS       | 2%           | 5%                | 48%      | 38%                       | 85%            | 5%          | 0%                           | 5%                | 2%         | 0%                   | 0%            | 1%    | 100%    |

|                |    |    |     |     |     |     |    |     |    |    |    |    |
|----------------|----|----|-----|-----|-----|-----|----|-----|----|----|----|----|
| <b>Average</b> | 9% | 8% | 45% | 13% | 57% | 14% | 5% | 19% | 3% | 3% | 0% | 1% |
|----------------|----|----|-----|-----|-----|-----|----|-----|----|----|----|----|

# APPENDIX II-C RESULTS OF SENIOR PASTOR SURVEY

|             | Church Statistics |                |                |                |              | Health           |                 |             | Preaching Style |                  |                  |                    |                   |                      |                            |       | Sermon Elements    |                     |                |                          |                   |                        |                  |                            |       |     |     |
|-------------|-------------------|----------------|----------------|----------------|--------------|------------------|-----------------|-------------|-----------------|------------------|------------------|--------------------|-------------------|----------------------|----------------------------|-------|--------------------|---------------------|----------------|--------------------------|-------------------|------------------------|------------------|----------------------------|-------|-----|-----|
| Church Code | A1 - Denomination | A2 - Years Old | A3 - 2004 Size | A4 - 2003 size | A5-2002 size | B1 - Num. Growth | B2 - Sp. Growth | B3 - Health | C1a - Topical   | C1b - Expository | C1c - Lectionary | C1d - Motivational | C1e - Instruction | C1f - Biblical Truth | C1g - Personal Application | Other | C2a - Introduction | C2b - Scrip Reading | C2c - Teaching | C2of ad- illus. Teaching | C2e - Application | C2f- Application Illus | C2g - Conclusion | C2f- Challenge/ Invitation | Other |     |     |
|             |                   |                |                |                |              |                  |                 |             |                 |                  |                  |                    |                   |                      |                            |       |                    |                     |                |                          |                   |                        |                  |                            |       |     |     |
| 1           | BGC               | 4.25           | 275            | 231            | 192          | 1                | 1               | 2           | 3               | 3                | 0                | 2                  | 2                 | 3                    | 3                          | 0     | 10                 | 10                  | 25             | 5                        | 25                | 5                      | 5                | 10                         | 10    | 0   | 100 |
| 2           | none              | 17             | 325            | 275            | 270          | 2                | 1               | 1           | 3               | 3                | 1                | 3                  | 2                 | 4                    | 4                          | 0     | 5                  | 10                  | 70             | 10                       | 5                 | 0                      | 0                | 0                          | 0     | 100 |     |
| 3           | SBC               | 35             | 245            | 215            | 190          | 2                | 2               | 2           | 3               | 3                | 0                | 1                  | 3                 | 3                    | 2                          | 0     | 4                  | 4                   | 40             | 10                       | 20                | 10                     | 5                | 7                          | 0     | 100 |     |
| 4           | EFC               | 116            | 340            | 315            | 300          | 2                | 2               | 2           | 2               | 4                | 0                | 2                  | 2                 | 4                    | 3                          | 0     | 10                 | 5                   | 35             | 10                       | 20                | 10                     | 5                | 5                          | 0     | 100 |     |
| 5           | EFC               | 27             | 88             | 70             | 75           | 2                | 2               | 2           | 1               | 4                | 0                | 3                  | 2                 | 3                    | 3                          | 0     | 15                 | 5                   | 25             | 15                       | 20                | 10                     | 10               | 0                          | 0     | 100 |     |
| 6           | PCA               | 42             | 100            | 90             | 80           | 2                | 2               | 2           | 0               | 4                | 0                | 0                  | 2                 | 2                    | 2                          | 0     | 5                  | 5                   | 60             | 15                       | 5                 | 5                      | 5                | 0                          | 0     | 100 |     |
| 7           | none              | 43             | 280            | 262            | 255          | 1                | 2               | 2           | 0               | 3                | 0                | 3                  | 2                 | 3                    | 3                          | 0     | 10                 | 10                  | 30             | 10                       | 10                | 5                      | 10               | 15                         | 0     | 100 |     |
| 8           | none              | 12             | 60             | 40             | 60           | 4                | 3               | 4           | 2               | 2                | 0                | 2                  | 3                 | 3                    | 2                          | 0     | 20                 | 5                   | 35             | 5                        | 10                | 0                      | 20               | 5                          | 0     | 100 |     |
| 9           | SBC               | 16             | 75             | 75             | 70           | 3                | 2               | 3           | 1               | 3                | 0                | 1                  | 3                 | 4                    | 2                          | 0     | 10                 | 10                  | 30             | 10                       | 20                | 10                     | 5                | 5                          | 0     | 100 |     |
| 10          | IND.B             | 45             | 303            | 314            | 318          | 3                | 2               | 1           | 2               | 2                | 0                | 2                  | 2                 | 2                    | 2                          | 0     | 1                  | 1                   | 42             | 2                        | 53                | 5                      | 2                | 1                          | 0     | 107 |     |
| 11          | SBC               | 30             | 100            | 45             | 60           | 2                | 2               | 2           | 2               | 2                | 2                | 4                  | 4                 | 4                    | 4                          | 0     | 5                  | 20                  | 40             | 10                       | 10                | 10                     | 2                | 3                          | 0     | 100 |     |
| 12          | ELIM              | 21             | 750            | 719            | 730          | 2                | 1               | 2           | 2               | 3                | 0                | 2                  | 3                 | 4                    | 3                          | 0     | 5                  | 5                   | 20             | 10                       | 40                | 10                     | 5                | 5                          | 0     | 100 |     |
| 13          | SBC               | 40             | 475            | 300            | 320          | 2                | 2               | 3           | 4               | 1                | 0                | 4                  | 3                 | 4                    | 4                          | 0     | 2                  | 2                   | 80             | 4                        | 8                 | 1                      | 1                | 2                          | 0     | 100 |     |
| 14          | IND.B             | 88             | 310            | 305            | 298          | 2                | 1               | 4           | 0               | 4                | 0                | 2                  | 3                 | 4                    | 3                          | 0     | 5                  | 2                   | 80             | 0                        | 10                | 0                      | 1.5              | 1.5                        | 0     | 100 |     |
| 15          | IND.B             | 4.5            | 235            | 191            | 174          | 1                | 1               | 2           | 3               | 3                | 0                | 3                  | 3                 | 4                    | 4                          | 0     | 15                 | 10                  | 20             | 20                       | 20                | 10                     | 5                | 0                          | 0     | 100 |     |
| 16          | none              | 369            | 1150           | 1100           | 1075         | 2                | 1               | 4.5         | 3               | 3                | 0                | 0                  | 0                 | 3                    | 3                          | 0     | 5                  | 5                   | 35             | 10                       | 30                | 10                     | 5                | 0                          | 0     | 100 |     |
| 17          | BGC               | 46             | 550            | 550            | 510          | 1                | 2               | 1           | 0               | 4                | 0                | 1                  | 3                 | 4                    | 3                          | 0     | 10                 | 5                   | 60             | 10                       | 5                 | 5                      | 5                | 0                          | 0     | 100 |     |
| 18          | IND.B             | 48             | 180            | 213            | 220          | 3                | 1               | 4           | 1               | 4                | 0                | 2                  | 2                 | 4                    | 2                          | 0     | 4                  | 1                   | 60             | 5                        | 15                | 10                     | 2                | 2                          | 0     | 99  |     |
| 19          | S.A.              | 120            | 145            | 135            | 155          | 2                | 2               | 3           | 2               | 3                | 0                | 3                  | 4                 | 4                    | 4                          | 0     | 10                 | 10                  | 40             | 20                       | 10                | 0                      | 5                | 5                          | 0     | 100 |     |
| 20          | C&MA              | 8              | 270            | 250            | 250          | 2                | 2               | 2           | 2               | 3                | 0                | 2                  | 3                 | 4                    | 4                          | 0     | 10                 | 5                   | 30             | 10                       | 30                | 5                      | 5                | 5                          | 0     | 100 |     |

## APPENDIX II-C RESULTS OF SENIOR PASTOR SURVEY

|             | Church Statistics |               |               |               |              | Health          |                |            | Preaching Style |                 |                 |                   |                  |                     |                           |       | Sermon Elements   |                    |               |                      |                  |                        |                 |                            |       |     |  |
|-------------|-------------------|---------------|---------------|---------------|--------------|-----------------|----------------|------------|-----------------|-----------------|-----------------|-------------------|------------------|---------------------|---------------------------|-------|-------------------|--------------------|---------------|----------------------|------------------|------------------------|-----------------|----------------------------|-------|-----|--|
| Church Code | A1 - Denomination | A2- Years Old | A3- 2004 Size | A4- 2003 size | A5-2002 size | B1- Num. Growth | B2- Sp. Growth | B3- Health | C1a- Topical    | C1b- Expository | C1c- Lectionary | C1d- Motivational | C1e- Instruction | C1f- Biblical Truth | C1g- Personal Application | Other | C2a- Introduction | C2b- Scrip Reading | C2c- Teaching | C2d- Illus. Teaching | C2e- Application | C2f- Illus Application | C2g- Conclusion | C2f- Challenge/ Invitation | Other |     |  |
|             |                   |               |               |               |              |                 |                |            |                 |                 |                 |                   |                  |                     |                           |       |                   |                    |               |                      |                  |                        |                 |                            |       |     |  |
| 21          | C&MA              | 3             | 165           | 50            | 20           | 1               | 2              | 3          | 3               | 2               | 0               | 3                 | 2                | 3                   | 4                         | 3     | 10                | 2                  | 8             | 0                    | 60               | 0                      | 5               | 5                          | 10    | 100 |  |
| 22          | none              | 80            | 600           | 550           | 500          | 2               | 1              | 2          | 2               | 4               | 0               | 3                 | 3                | 4                   | 1                         | 0     | 5                 | 5                  | 20            | 10                   | 15               | 20                     | 10              | 0                          | 0     | 85  |  |
| 23          | BGC               | 29            | 1670          | 1627          | 1403         | 1               | 2              | 2          | 2               | 3               | 0               | 3                 | 2                | 4                   | 3                         | 0     | 5                 | 5                  | 20            | 20                   | 20               | 20                     | 5               | 5                          | 0     | 100 |  |
| 24          | AOG               | 21            | 60            | 35            | 50           | 2               | 2              | 3          | 2               | 2               | 0               | 3                 | 2                | 4                   | 4                         | 0     | 10                | 5                  | 25            | 10                   | 25               | 15                     | 5               | 5                          | 0     | 100 |  |
| 25          | NAZ               | 91            | 150           | 138           | 126          | 1               | 2              | 3          | 1               | 3               | 0               | 0                 | 4                | 4                   | 4                         | 0     | 10                | 5                  | 30            | 10                   | 25               | 10                     | 5               | 5                          | 0     | 100 |  |
| 26          | AOG               | 54            | 1400          | 1198          | 1114         | 1               | 1              | 1          | 2               | 2               | 0               | 1                 | 1                | 2                   | 2                         | 0     | 2                 | 3                  | 40            | 10                   | 30               | 5                      | 5               | 5                          | 0     | 100 |  |
| 27          | none              | 4             | 300           | 275           | 250          | 1               | 1              | 1          | 4               | 2               | 0               | 3                 | 3                | 4                   | 4                         | 0     | 5                 | 5                  | 30            | 10                   | 30               | 10                     | 5               | 5                          | 0     | 100 |  |
| 28          | none              | 40            | 250           | 240           | 215          | 1               | 1              | 2          | 4               | 1               | 0               | 4                 | 4                | 4                   | 4                         | 0     | 10                | 25                 | 0             | 25                   | 20               | 0                      | 10              | 10                         | 0     | 100 |  |
| 29          | PCA               | 2             | 150           | 115           | 75           | 1               | 1              | 4          | 0               | 4               | 0               | 3                 | 3                | 4                   | 4                         | 0     | 5                 | 5                  | 40            | 0                    | 20               | 20                     | 5               | 5                          | 0     | 100 |  |
| 30          | none              | 37            | 4000          | 3300          | 3000         | 1               | 1              | 1          | 3               | 4               | 2               | 4                 | 4                | 4                   | 4                         | 0     | 10                | 10                 | 20            | 10                   | 20               | 10                     | 10              | 10                         | 0     | 100 |  |
| 31          | none              | 35            | 90            | 80            | 70           | 3               | 2              | 3          | 3               | 3               | 0               | 4                 | 4                | 3                   | 2                         | 0     | 5                 | 10                 | 30            | 5                    | 20               | 5                      | 10              | 5                          | 10    | 100 |  |

### DENOMINATION CODES

|       |                                 |      |                                 |
|-------|---------------------------------|------|---------------------------------|
| AOG   | Assembly of God                 | NAZ  | Church of the Nazarene          |
| BGC   | Baptist General Conference      | none | no denomination given on survey |
| CMA   | Christian & Missionary Alliance | PCA  | Presbyterian Church of America  |
| ELIM  | Elim Fellowship                 | S.A. | The Salvation Army              |
| EFC   | Evangelical Free Church         | SBC  | Southern Baptist Church         |
| IND.B | Independent Baptist Church      |      |                                 |

# APPENDIX II-D SUMMARY RESULTS OF SENIOR PASTOR SURVEY

| Church Code | Church Statistics |             |              |              |              | Health         |               | Preaching Style |             |               |                |                  |                   |                    | Sermon Elements |       |                  |                |              |                   |                |                 |                 |                   | % Growth 2003-04 | % Growth 2002-03 | Average % Growth<br>TWO YEARS |                |                     |       |
|-------------|-------------------|-------------|--------------|--------------|--------------|----------------|---------------|-----------------|-------------|---------------|----------------|------------------|-------------------|--------------------|-----------------|-------|------------------|----------------|--------------|-------------------|----------------|-----------------|-----------------|-------------------|------------------|------------------|-------------------------------|----------------|---------------------|-------|
|             | A1 -Denomination  | A2 Year Old | A3 2004 size | A4 2003 size | A5 2002 size | B1 Num. Growth | B2 Sp. Growth | B3 Health       | C1a Topical | C1b Expsional | C1c Lectionary | C1d Motivational | C1e Instructional | C1f Biblical Truth | C1g Per Appl.   | Other | C2a Introduction | C2b Scrip Read | C2c Teaching | C2d Illus. Teach. | TOTAL TEACHING | C2e Application | C2f Illus Appl. | TOTAL APPLICATION |                  |                  |                               | C2g Conclusion | C2f Chal/Invitation | Other |
| 1           | BGC               | 4.25        | 275          | 231          | 192          | 1              | 1             | 2               | 3           | 3             | 0              | 2                | 2                 | 3                  | 3               | 0     | 10               | 10             | 25           | 5                 | 30             | 25              | 5               | 30                | 10               | 10               | 0                             | 19.0%          | 20.3%               | 19.7% |
| 2           | none              | 17          | 325          | 275          | 270          | 2              | 1             | 1               | 3           | 3             | 1              | 3                | 2                 | 4                  | 4               | 0     | 5                |                | 70           | 10                | 80             | 5               | 0               | 5                 | 0                | 0                | 18.2%                         | 1.9%           | 10.0%               |       |
| 3           | SBC               | 35          | 245          | 215          | 190          | 2              | 2             | 2               | 3           | 3             | 0              | 1                | 3                 | 3                  | 2               | 0     | 4                | 4              | 40           | 10                | 50             | 20              | 10              | 30                | 5                | 7                | 14.0%                         | 13.2%          | 13.6%               |       |
| 4           | EFC               | 116         | 340          | 315          | 300          | 2              | 2             | 2               | 2           | 4             | 0              | 2                | 2                 | 4                  | 3               | 0     | 10               | 5              | 35           | 10                | 45             | 20              | 10              | 30                | 5                | 5                | 7.9%                          | 5.0%           | 6.5%                |       |
| 5           | EFC               | 27          | 88           | 70           | 75           | 2              | 2             | 2               | 1           | 4             | 0              | 3                | 2                 | 3                  | 3               | 0     | 15               | 5              | 25           | 15                | 40             | 20              | 10              | 30                | 10               | 0                | 25.7%                         | -6.7%          | 9.5%                |       |
| 6           | PCA               | 42          | 100          | 90           | 80           | 2              | 2             | 2               | 0           | 4             | 0              | 0                | 2                 | 2                  | 2               | 0     | 5                | 5              | 60           | 15                | 75             | 5               | 5               | 10                | 5                | 0                | 11.1%                         | 12.5%          | 11.8%               |       |
| 7           | none              | 43          | 280          | 262          | 255          | 1              | 2             | 2               | 0           | 3             | 0              | 3                | 2                 | 3                  | 3               | 0     | 10               | 10             | 30           | 10                | 40             | 10              | 5               | 15                | 10               | 15               | 6.9%                          | 2.7%           | 4.8%                |       |
| 8           | none              | 12          | 60           | 40           | 60           | 4              | 3             | 4               | 2           | 2             | 0              | 2                | 3                 | 3                  | 2               | 0     | 20               | 5              | 35           | 5                 | 40             | 10              | 0               | 10                | 20               | 5                | 50.0%                         | -33.3%         | 8.3%                |       |
| 9           | SBC               | 16          | 75           | 75           | 70           | 3              | 2             | 3               | 1           | 3             | 0              | 1                | 3                 | 4                  | 2               | 0     | 10               | 10             | 30           | 10                | 40             | 20              | 10              | 30                | 5                | 5                | 0.0%                          | 7.1%           | 3.6%                |       |
| 10          | IND.B             | 45          | 303          | 314          | 318          | 3              | 2             | 1               | 2           | 2             | 0              | 2                | 2                 | 2                  | 2               | 0     | 1                | 1              | 42           | 2                 | 44             | 53              | 5               | 58                | 2                | 1                | -3.5%                         | -1.3%          | -2.4%               |       |
| 11          | SBC               | 30          | 100          | 45           | 60           | 2              | 2             | 2               | 2           | 2             | 2              | 4                | 4                 | 4                  | 4               | 0     | 5                | 20             | 40           | 10                | 50             | 10              | 10              | 20                | 2                | 3                | 122.2%                        | -25.0%         | 48.6%               |       |
| 12          | ELIM              | 21          | 750          | 719          | 730          | 2              | 1             | 2               | 2           | 3             | 0              | 2                | 3                 | 4                  | 3               | 0     | 5                | 5              | 20           | 10                | 30             | 40              | 10              | 50                | 5                | 5                | 4.3%                          | -1.5%          | 1.4%                |       |
| 13          | SBC               | 40          | 475          | 300          | 320          | 2              | 2             | 3               | 4           | 1             | 0              | 4                | 3                 | 4                  | 4               | 0     | 2                | 2              | 80           | 4                 | 84             | 8               | 1               | 9                 | 1                | 2                | 58.3%                         | -6.3%          | 26.0%               |       |
| 14          | IND.B             | 88          | 310          | 305          | 298          | 2              | 1             | 4               | 0           | 4             | 0              | 2                | 3                 | 4                  | 3               | 0     | 5                | 2              | 80           | 0                 | 80             | 10              | 0               | 10                | 1.5              | 1.5              | 1.6%                          | 2.3%           | 2.0%                |       |
| 15          | IND.B             | 4.5         | 235          | 191          | 174          | 1              | 1             | 2               | 3           | 3             | 0              | 3                | 3                 | 4                  | 4               | 0     | 15               | 10             | 20           | 20                | 40             | 20              | 10              | 30                | 5                | 0                | 23.0%                         | 9.8%           | 16.4%               |       |
| 16          | none              | 369         | 1,150        | 1,100        | 1,075        | 2              | 1             | 4.5             | 3           | 3             | 0              | 0                | 0                 | 3                  | 3               | 0     | 5                | 5              | 35           | 10                | 45             | 30              | 10              | 40                | 5                | 0                | 4.5%                          | 2.3%           | 3.4%                |       |
| 17          | BGC               | 46          | 550          | 550          | 510          | 1              | 2             | 1               | 0           | 4             | 0              | 1                | 3                 | 4                  | 3               | 0     | 10               | 5              | 60           | 10                | 70             | 5               | 5               | 10                | 5                | 0                | 0.0%                          | 7.8%           | 3.9%                |       |
| 18          | IND.B             | 48          | 180          | 213          | 220          | 3              | 1             | 4               | 1           | 4             | 0              | 2                | 2                 | 4                  | 2               | 0     | 4                | 1              | 60           | 5                 | 65             | 15              | 10              | 25                | 2                | 2                | -15.5%                        | -3.2%          | -9.3%               |       |
| 19          | S.A.              | 120         | 145          | 135          | 155          | 2              | 2             | 3               | 2           | 3             | 0              | 3                | 4                 | 4                  | 4               | 0     | 10               | 10             | 40           | 20                | 60             | 10              | 0               | 10                | 5                | 5                | 7.4%                          | -12.9%         | -2.7%               |       |
| 20          | C&MA              | 8           | 270          | 250          | 250          | 2              | 2             | 2               | 2           | 3             | 0              | 2                | 3                 | 4                  | 4               | 0     | 10               | 5              | 30           | 10                | 40             | 30              | 5               | 35                | 5                | 5                | 8.0%                          | 0.0%           | 4.0%                |       |

**APPENDIX II-D SUMMARY RESULTS OF SENIOR PASTOR SURVEY**

| Church Statistics |             |              |              |              | Health         |               | Preaching Style |             |               |                |                  |                   |                    | Sermon Elements |       |                  |                |              |                   |                |                 |                 |                   |                |                     |       |      |        |        |         |
|-------------------|-------------|--------------|--------------|--------------|----------------|---------------|-----------------|-------------|---------------|----------------|------------------|-------------------|--------------------|-----------------|-------|------------------|----------------|--------------|-------------------|----------------|-----------------|-----------------|-------------------|----------------|---------------------|-------|------|--------|--------|---------|
| A1 - Denomination | A2 Year Old | A3 2004 size | A4 2003 size | A5 2002 size | B1 Num. Growth | B2 Sp. Growth | B3 Health       | C1a Topical | C1b Expsional | C1c Lectionary | C1d Motivational | C1e Instructional | C1f Biblical Truth | C1g Per Appl.   | Other | C2a Introduction | C2b Scrip Read | C2c Teaching | C2d Illus. Teach. | TOTAL TEACHING | C2e Application | C2f Illus Appl. | TOTAL APPLICATION | C2g Conclusion | C2f Chal/Invitation | Other |      |        |        |         |
| 20                | C&MA        | 8            | 270          | 250          | 250            | 2             | 2               | 2           | 2             | 3              | 0                | 2                 | 3                  | 4               | 4     | 0                | 10             | 5            | 30                | 10             | 40              | 30              | 5                 | 35             | 5                   | 5     | 0    | 8.0%   | 0.0%   | 4.0%    |
| 21                | C&MA        | 3            | 165          | 50           | 20             | 1             | 2               | 3           | 3             | 2              | 0                | 3                 | 2                  | 3               | 4     | 3                | 10             | 2            | 8                 | 0              | 8               | 60              | 0                 | 60             | 5                   | 5     | 10   | 230.0% | 150.0% | 190.0 % |
| 22                | none        | 80           | 600          | 550          | 500            | 2             | 1               | 2           | 2             | 4              | 0                | 3                 | 3                  | 4               | -1    | 0                | 5              | 5            | 20                | 10             | 30              | 15              | 20                | 35             | 10                  | 0     | 0    | 9.1%   | 10.0%  | 9.5%    |
| 23                | BGC         | 29           | 1,670        | 1,627        | 1,403          | 1             | 2               | 2           | 2             | 3              | 0                | 3                 | 2                  | 4               | 3     | 0                | 5              | 5            | 20                | 20             | 40              | 20              | 20                | 40             | 5                   | 5     | 0    | 2.6%   | 16.0%  | 9.3%    |
| 24                | AOG         | 21           | 60           | 35           | 50             | 2             | 2               | 3           | 2             | 2              | 0                | 3                 | 2                  | 4               | 4     | 0                | 10             | 5            | 25                | 10             | 35              | 25              | 15                | 40             | 5                   | 5     | 0    | 71.4%  | -30.0% | 20.7%   |
| 25                | NAZ         | 91           | 150          | 138          | 126            | 1             | 2               | 3           | 1             | 3              | 0                | 0                 | 4                  | 4               | 4     | 0                | 10             | 5            | 30                | 10             | 40              | 25              | 10                | 35             | 5                   | 5     | 0    | 8.7%   | 9.5%   | 9.1%    |
| 26                | AOG         | 54           | 1,400        | 1,198        | 1,114          | 1             | 1               | 1           | 2             | 2              | 0                | 1                 | 1                  | 2               | 2     | 0                | 2              | 3            | 40                | 10             | 50              | 30              | 5                 | 35             | 5                   | 5     | 0    | 16.9%  | 7.5%   | 12.2%   |
| 27                | none        | 4            | 300          | 275          | 250            | 1             | 1               | 1           | 4             | 2              | 0                | 3                 | 3                  | 4               | 4     | 0                | 5              | 5            | 30                | 10             | 40              | 30              | 10                | 40             | 5                   | 5     | 0    | 9.1%   | 10.0%  | 9.5%    |
| 28                | none        | 40           | 250          | 240          | 215            | 1             | 1               | 2           | 4             | 1              | 0                | 4                 | 4                  | 4               | 4     | 0                | 10             | 25           | 0                 | 25             | 20              | 0               | 20                | 10             | 10                  | 0     | 4.2% | 11.6%  | 7.9%   |         |
| 29                | PCA         | 2            | 150          | 115          | 75             | 1             | 1               | 4           | 0             | 4              | 0                | 3                 | 3                  | 4               | 4     | 0                | 5              | 5            | 40                | 0              | 40              | 20              | 20                | 40             | 5                   | 5     | 0    | 30.4%  | 53.3%  | 41.9%   |
| 30                | none        | 37           | 4,000        | 3,300        | 3,000          | 1             | 1               | 1           | 3             | 4              | 2                | 4                 | 4                  | 4               | 4     | 0                | 10             | 10           | 20                | 10             | 30              | 20              | 10                | 30             | 10                  | 10    | 0    | 21.2%  | 10.0%  | 15.6%   |
| 31                | none        | 35           | 90           | 80           | 70             | 3             | 2               | 3           | 3             | 3              | 0                | 4                 | 4                  | 3               | 2     | 0                | 5              | 10           | 30                | 5              | 35              | 20              | 5                 | 25             | 10                  | 5     | 10   | 12.5%  | 14.3%  | 13.4%   |

|         |      |       |       |       |     |     |     |   |     |     |     |     |     |    |     |     |     |      |     |      |    |     |      |     |     |     |        |        |        |
|---------|------|-------|-------|-------|-----|-----|-----|---|-----|-----|-----|-----|-----|----|-----|-----|-----|------|-----|------|----|-----|------|-----|-----|-----|--------|--------|--------|
| Average | 49.3 | 486.8 | 429.1 | 400.8 | 1.8 | 1.6 | 2.4 | 2 | 2.9 | 0.2 | 2.4 | 2.7 | 3.5 | 3  | 0.1 | 7.7 | 6.8 | 36.1 | 9.7 | 45.8 | 21 | 7.6 | 28.6 | 5.9 | 4.2 | 0.7 | 25.1%  | 8.3%   | 16.7%  |
| MIN     | 2    | 60    | 35    | 20    | 1   | 1   | 1   | 0 | 1   | 0   | 0   | 0   | 2   | -1 | 0   | 1   | 1   | 0    | 0   | 8    | 5  | 0   | 5    | 0   | 0   | 0   | -15.5% | -33.3% | -9.3%  |
| MAX     | 369  | 4,000 | 3,300 | 3,000 | 4   | 3   | 4.5 | 4 | 4   | 2   | 4   | 4   | 4   | 4  | 3   | 20  | 25  | 80   | 25  | 84   | 60 | 20  | 60   | 20  | 15  | 10  | 230.0% | 150.0% | 190.0% |
| MODE    | 35   | 100   | 275   | 75    | 2   | 2   | 2   | 2 | 3   | 0   | 3   | 3   | 4   | 4  | 0   | 10  | 5   | 30   | 10  | 40   | 20 | 10  | 30   | 5   | 5   | 0   | 0.0%   | 10.0%  | 9.5%   |
| MEDIAN  | 35   | 270   | 240   | 220   | 2   | 2   | 2   | 2 | 3   | 0   | 3   | 3   | 4   | 3  | 0   | 5   | 5   | 30   | 10  | 40   | 20 | 10  | 30   | 5   | 5   | 0   | 9.1%   | 7.1%   | 9.5%   |

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David Saylor was born in Derby, Connecticut on May 16, 1952. He grew up in Seymour, Connecticut and after completing high school there he graduated from the University of Connecticut in 1975. After several years of working in other fields he responded to a call to ministry and entered the Masters of Divinity program at Gordon-Conwell Theological Seminary where he graduated in 1987. In 2003 he entered the Doctor of Ministry program at Gordon-Conwell Theological Seminary and will graduate in 2007.

David has served two churches thus far: Faunce Memorial Church in Plymouth, MA (1985-1994) and is currently a Senior Pastor at First Baptist Church, Manchester Connecticut.

David married Nina Chaplick in 1973, who has been an amazing source of strength and encouragement, and together they have three children, Jesse, Thomas and Katelyn.